मुखबन्धः ।

मादिकविः पवित्रचरितं रामस्य दिव्यं व्यधात्
चिरसा विचित्ररचना बाभाति कादम्बरी ।
भाष्ये गहनां धियं वितनुतेऽभीष्टं परां शङ्करे
स्यात् आपामरं सुलभतरा संस्कारपूता गिरा ॥ १ ॥

र्यं शमनिमुखसौगतमतं पृथ्व्यां महद्वार्यते
तैमुरवंशभूषणमतीवानन्दयित्री यया ।
धर्मं स्वकवीशचित्तमहरद्यूरोपिन तेन क्षणात्
नो भारतभारती श्रुतिसुधां सर्वत्र कीर्यात् सदा ॥ २ ॥

माश्रित्य यथा विदेशजनितोदाभावि शास्त्रं नवं
नानां वचसां प्रदर्श्य सुतरां सम्बन्धसारं स्फुटं ।
र्याणां विषये निरस्तमहिमा ह्यार्यैरिदानीन्तनैर्
श्यासीत् पुनरस्मामतिकृपा सायो गिरा मञ्जुला ॥ ३ ॥

यां क्षीनयमार्गगैर्भुजबलैः सर्वत्र भूः सप्तता
यां विज्ञजनीनदर्शनगुणैः सर्वाः कलाः पोषिताः ।
साम्राज्यसंभृता जयति सा धीरातनी भारती
यां द्वीपभुवां ततो दृढतरा भूयाद्रतिर्भूयसी ॥ ४ ॥

यां प्राधान्यजुष्टं विविधगुणयुतं वङ्गबन्धुं समीक्ष्य
यां भासितारं नवविधिविधिना भारतीं धौतयन्तं ।
कृत्वा ज्ञानलभ्यायतिशयसरलं संस्कृतं ग्रन्थबोधं
त्वेतं निपुणकलाप सम्प्रदायं गौडं नाथरामि ॥ ५ ॥

PREFACE.

e idea of many Sanskrit scholars that Sanskrit Syn-
1 easier than the Syntax of Greek or Latin and that
;rammar consists chiefly of the rules of combination,
and conjugation. The idea is so strong that both
and in England, papers on Sanskrit grammar consist
irely of questions on those subjects.

onsider this view extremely erroneous and so long as
nt, general high success in the field of Sanskrit li-
nnot be expected. Grammatical forms are but the
skeleton of a language and it cannot be appreciated
until the use of those forms is thoroughly understood.
m not aware of any work Indian, English, or foreign,
treats of Sanskrit Syntax and as I have imposed on
k of publishing a practical English-Sanskrit diction-
nsider I shall not be discharging my duty properly
t attempt to remove this desideratum, which is so
ociated with it. I accordingly put forth this treatise
ment to the aforesaid work.

ost of the rules are taken from the scattered fragments
it grammarians. For the rest, I am indebted to Latin,
nd the modern dialects of India.

om a long time, the close resemblance of Sanskrit
1 Syntax attracted my attention. In this treatise, I
avoured to exhibit the important points in which they
Such comparison is not only interesting, but also
e alike for pure linguistic as for historic purposes.
nce, the adverbial use of many adjectives is common
rit and Latin. But I do not know whether it is ad-
Latin scholars or explained in any Latin Grammar
such cases, the position of the adjective is after th
e it qualifies. Yet there can be no doubt
m the rules of Sanskrit Syntax.

nini (v. 2. 57. and 58.) are clear as high noon and such forms a शतः (ती, तं) सहस्रः (स्री, स्रं) *in the sense of hundredth, thousandth* are not only ungrammatical, but are never found in Sanskrit. Yet Monier Williams retains them in § 213. of his grammar.

10. But another important subject has been entirely left out by most European grammarians and only meagrely treated of by other viz. the rules of gender i. e. the gender of substantives, faminines of animals, and formation of the base of adjectives in the three genders. It is usual to refer for these to Wilson's great work, but that it will not help in many cases will be clear from the following typical examples.

11. First, as regards gender proper. Take the word क्षत्र meaning *Kshatriya*. Panini's rule is "त्रान्तः" i. e. *words ending in* त्र *(are neuter)*, and, agreeably to this rule क्षत्र is always found in the neuter : "नाब्रह्म क्षत्रमृध्नोति नाक्षत्रं ब्रह्म वर्धते । ब्रह्म क्षत्रञ्च संपृक्तमिह चामुत्र वर्धते ॥" M. IX. 322. ; "क्षत्रं हि तत्र विजयाय ब्रह्म भवत्वं", Vi. III. 22. ; "क्षत्राणि रामः परिभूय रामात् क्षत्रात्प्रयातःभ्यधत स द्विजेन्द्रः", N. XXII. 133. It is given as masculine in Wilson.

12. As another word, take चाप meaning *bow*. Pánini's rule is..."कार्मुक...अभिधानानि" i. e. words meaning *bow* are neuter. In old works such as the Bhárata, it is occasionally found in the masculine : "पतितान् विविधांश्चापांश्चित्रान् हेमपरिष्कृतान्", Mah. VI. 96. 53. But it is generally found in the neuter : "तालमात्राणि चापानि विकर्षन्तो महारथाः", Mah. VI. 93. 3. ; "अन्तकवक्त्रायन्तजृम्भाविडम्बिविकटोदरमस्तु चापं", U. IV. 24. ; "कार्मुकं धन्व चापञ्च", Dhananjaya. Wilson notes only the rarer masculine.

13. As a third instance, I will give the compound नाडीव्रण. Pánini says "नाड्यपजनोपपदानि व्रणाङ्गपदानि" i. e. *(the words)* व्रण, अङ्ग, and पद, *preceded* by नाडी, अप, and जन, i. e. the words नाडीव्रण, अपाङ्ग, and जनपद, *are masculine.* So in Vararuchi "नाडीपूर्वं व्रणं पुंसि भवति : अयं नाडीव्रणः". Bháva Prakásha explains : "अयं व्रणो नाडीव यद्गतिर्वहति तेन नाडी मता". Wilson says it is neuter.

14. Next as regards feminines of animals. The rules on this subject are very difficult and obscure, but when W[...] gives गवयी (=she Gayal), I do not understand why he d[...]

1. 15.) ङीप्". But Wilson gives only उभय:-ये and elsewh
find उभया and not उभयी.

19. I have therefore found it necessary to treat this subj
exhaustively, omitting, of course, all proper names and names
plants. How far I have succeeded is more than what I can sa
That it cannot be free of mistakes I unhesitatingly admit. Bu
fully expect that when such an accomplished writer as Horac
Hayman Wilson, assistated by a body of learned Pandits, wit
abundant leisure and a complete library to refer to, failed t
secure accuracy for his work, the labours of a single individual in
an obscure town cut off from all sources of knowledge will not be
unfavourably criticised, much less set up to public ridicule.

20. I should, however, add that I do not pay abject deference to grammatical authorities. Wherever the general use
is opposed even to the combined dicta of grammarians, I consider it wrong to follow the latter against the former, for, as in
every other language, literature is the final authority on grammatical points and the source from which grammar itself was
evolved. For instance, grammarians say कुभ्: is the vocative
singular of कुभ्, whereas कुभु is the form always found in all
good writers from Vyása to Bhavabhuti (vide § 97 and note).
It is said that the word प्रभविष्णु is restricted to the Veds (Pán
III. 2. 138.) and Mallinátha goes so far as to correct the te
Si. I. 54. because this word was introduced into it, whereas
a common word found alike in poetry and prose : "त्वमप्यर
ष्णुरिव मामवस्कान्दयसि", Vi. III. ; "प्रणतसमावाडुमयीभविष्णु",
It is said that the words समकालीन, प्राक्कालीन, etc.
("अपभ्रंशा एवैत इति प्रामाणिका:", Dikshita on Pánini
whereas they are far better and much more com
etc. sanctioned by Pánini in his v. 2. 57. I
from वि and श्मश्रु, विपक्ष from त्रि and
although they are found in several go
ददर्श", Ku. III. 44. (consult Mal
27. ; "

PART I.

GENDER.

SANSKRIT GRAMMAR.

PART I.

CHAP. I. GENDER OF SUBSTANTIVES.

SECT. I. PRELIMINARY.

1. In applying the rules of gender, the first question is whether a given word is a substantive or an adjective. As a rule, there will be no difficulty whatever, the sense of the word determining, as in English, its character. The only point to be remembered is that verbal derivatives in *तृ (as पातृ), अक (as पालक), अ (as गोपाल), क्विप् (as पितृहन्), are properly adjectives and will be of three genders. Some of these words, however in derived senses, are applied to persons and are then equivalent to masculine substantives (para. 14.), being used only in the masculine and in th[illegible] minine when applied to the correspondin[illegible]

4. Males real or supposed are masculine: कृष्णः, हूणायः (m. pl., a people), इन्द्रायुधः (a horse), नारदः (= a sage), दशमुखः (a Rakshasha), बलिः (a demon), इन्द्रः (a god), अग्निः (= Fire), मरुत् (= Wind), मदनः (= Cupid), etc.

5. Substantives derived from verbs with the affix अ or न, denoting act, action, condition: पाकः (= cooking), त्यागः (= desertion), भङ्गः (= breach), दंशः (= bite), उन्मादः (= madness), यत्नः (= effort). Comp. Latin *furor* from *furo*, *calor* from *caleo*: German *Bruch* from *Brechen*, *Stick* from *Stecken*.

Obs.: (a) This rule applies to words which are figuratively applied to females: परिग्रहः (= wife) "का त्वं शुभे कस्य परिग्रहो वा", R. XVI. 28.; अवरोधः (= Zenana) "अवरोधे महत्यपि", R. I. 32.

(b) Note भय is neuter "गतं भयं भीरु सुरारिसंभवं", V. I. 5. and वर्ष is generally neuter "वर्षमविरतं पततु", Mr. IV. 30.; "भारतं वर्षं", Si. XIV. 5.; "नव वर्षाणि पञ्च च", Ram.

(c) Words of doubtful origin do not come under this rule: पदं, लिङ्गं, नगं.

(d) A few words are given as both masculine and neuter, (as, e. g.) सार, अन्धकार. "अन्धकारमुदताप समानि", Ki. IX. 11.). But their neuter use is rare and there is no unanimity among the lexicographers. For instance, प्रतिसर in the sense of marriage-string is both masculine and neuter according to Amara, but only masculine according to Medini.

6. All substantives ending in आ, ई, ऊ a[illegible]
nine: वर्षाः (f. pl. = rainy season), शाखा [illegible]

but good writers use them only in the masculine. "सह्यपयसां शिशिरः घरैकरस्थः", Ki. x. 30. ; "हेमन्तः शिशिरेण हन्त हन्तु", B. r. v. 41.

(c) शरद् (= autumn) is feminine : "रम्यरूपा शरत्", Ri. III. 1. वर्षा (= rainy season, rains) is feminine and plural : "प्रसन्न वर्षासु सती प्रसज्जिते", N. IX. 96. प्रावृष् (= वर्षा) is feminine under rule ९.

(d) दिवस (= day) is generally found in the masculine : "अयं मे सुदिवसः, U. II. 1. But it is also used in the neuter : "निनाय विभ्यदिवसानि कौशिकः, Si. I. 53.

दिन is always neuter : "कुदिनानि", Gan. ; "वत्सस्य वत्स कति नाम दिनान्यमूनि", U. v. 24.

अहन् is neuter : "दिवाख्यहानि", R. v. 25. So पुण्याह and सुदिनाह, which are however rare : "पुण्यसुदिनाभ्यामह्नः नपुंसकत्वं वक्तव्यं", Bhashya. But in other compounds, it is masculine.

(e) Names of night and तिथि are feminine : रात्रिः, क्षपा, द्वादशी, रामनवमी. तिथि in the sense of time is masculine : "तस्य भुवि बहुतिथास्तिथयः", Ki. XII. 2.

(f) -रात्र in compounds is masculine according to Pánini, but also found in the neuter : "यदकार्षं तदेव देवानामहोरात्रं", Gan.

(g) युग is neuter. So कृतं for कृतं युगं (= golden age).

मुहूर्त, according to Amara, is neuter, but mostly found in the masculine : "प्रातःकालीं मुहूर्त्तांस्त्रीन्", Tithitatva.

(h) घटिका, कला, etc. are feminine under rule ६.

18. Names of soul and constituents of body :

जीवः, नखः, केशः, दन्तः, स्तनः, भुजः, ओष्ठः, कण्ठः, स्कन्धः, कपोलः, नितम्बः, गुल्फः, प्रपदः, अपाङ्गः.

Obs. : (a) Gender of words falling under general rules will be determined by them. For instance, दृश् (= eye) comes under rule 8 and is feminine. श्रोत्र (= ear), वक्त्र (= face), etc. come under rule 12 and are neuter. जङ्घा, घुटिका, ग्रीवा, भुजा, दृशा, etc. come under rule 6 and are feminine. वदन (= face), नयन (= eye), श्रवण (= ear), etc. come under rule 9 and are neuter.

(b) Words meaning 'body', 'head', 'face', 'eye', 'bone' are generally neuter : शरीर, कलेवर, अङ्ग, शीर्ष, मुख, आस्य, अक्षि, अस्थि, सक्थि, [illegible]. But तनु is feminine : "व्याघ्रासंवेगिनी तनुः", Vi. v. 20. काय and विग्रह are

दात्र, लवित्र, शस्त्र, etc. are neuter under para. 12. असिपुत्रिका, घण्टा, छुरिका, ढक्का, भेरी, etc. come under para. 6. इष्वासन, प्रहरणं, etc. are neuter under para. 9. शक्तिः, हेतिः, etc. are feminine under para. 7.

(b) Names of bow are neuter: ऐरावत, गाण्डीव, चाप "कृष्णाविद्धवि विकटोदरमस्तु चापं", U. IV. 28. A few of these words, such as चाप are occasionally but rarely found in the masculine.

(c) इषु (=arrow) and इषुधि (= bow) are masculine and feminine, though the feminine use is very rare.

(d) Some are generally neuter: आयुधं, काण्डं, शल्यं.

B. *Feminine are*

22. Names of females, rivers, plants, towns, earth, and lightning: योषित्, यातृ (= husband's brother's wife), सिन्धु (=river: but masculine in the sense of ocean, para. 15), यमुना, लता, अजमोदा, अयोध्या, मिथिला, भूमिः, क्षौणिः, विद्युत्, सौदामिनी.

Obs.: (a) Most of these words come under para. 6.

(b) दार (=wife) is masculine and plural: "एते वयममी दाराः", Ku. VI. 63. कलत्र, परिग्रह, etc. have been already treated.

(c) A few rivers are masculine: लौहित्यः or ब्रह्मपुत्रः (the Brahmaputra), शोणः (the Son), सिन्धुः (the Indus). So in German and Latin.

(d) पुर, नगर, पत्तन, खर्वट, and some towns are neuter: कुसुमपुरं, पाटलिपुत्रं, प्राग्ज्योतिषं.

23. The numerals from twenty to ninety: ऊनविंशतिः, पञ्चत्रिंशत्, नवनवतिः (vide para. 280).

C. *Neuter are*

24. Names of flowers, fruits, leaf, wood, leather: कुसुमं, अशोकं, फलं, आम्रं, पनसं, धान्यं, शस्यं, पत्रं, पलाशं, काष्ठं, दारु, काननं, विपिनं, अजिनं, चर्म.

Obs. : (a) पारद and its mames are masculine. Note *its* names. Hence रक्तपारद (=cinnabar) is neuter.

(b) According to some, नीड is also masculine, but such use is not common.

(c) अर्थ, टङ्क, and various kinds of coin are masuline : सुवर्णः, ताम्रः, दीनारः, कपर्दकः, "ताराबराटान्", N. XXII. 13.

(d) भाजि is feminine. आहर, संग्राम, सङ्गर, etc. are masculine under para. 5.

(e) Some other words are given as optional exceptions, but their use extremley limited.

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27. Names of cloth, house, hole, pair : "अंशुकं, गृहं, सौधं, हर्म्यं, विवरं, कुहरं, द्वन्द्वं, मिथुनं, युग्मं.

Obs. : (a) पट is masculine : "अयं पटश्छिद्रशतैरलङ्कृतः", Mr. So प्रावार under para. 5.

(b) आलय, आवास, प्रासाद, etc. are masculine under para. 5.

(c) गृह is also used in masculine plural in the sense of home, as a Hindu's home consisted of houses : "गृहान् विदर्भाधिपतेर्धराधिपः", N. XVI. 1.

(d) अट्ट, अवट, गर्त, मठ are masculine. कोटर is masculine and neuter.

28. Numbers from hundred upwards : शतं, सहस्रं, लक्षं (§ 283).

Obs. : (a) कोटि(टी) is feminine.

(b) शत, सहस्र, अयुत, प्रयुत, अर्बुद are said to be also masculine. But such use quite obsolete in classical Sanskrit.

(c) लक्षा is feminine, but rare.

CHAP. I. SECT. IV. SPECIAL RULES ACCORDING TO TERMINATION.

A. *Masculine are words*

29. ending in धि : आधिः, निधिः, व्याधिः.

Obs. : (a) ओषधि is also feminine : "अमूर्महौषध्यः", Si. IV. 34.

(c) अलीक, कटक, कण्टक, चषक, तडाक, दण्डक, निष्क, पिणाक, पुलाक, पुस्तक, पेटक, फलक, मस्तक, मोदक, सरक, are masculine and neuter.

(d) क is somtimes a redundant suffix and in such cases, the gender of the original word determines the gender of the derivative. चित्रक = चित्र (para. 12) ; वर्चस्क = वर्चस् (para. 11).

33. ending in ट : कटः, पटः, पट्टः.

Obs. : (a) मुकुट, ललाट, शृङ्गाट, are neuter.

(b) कट (= कटि : "कटः श्रोणी द्वयोः", Medini), कपट, कपा(वा)ट, करट, कर्पट, किरीट, कीट (according to Pánini), कुट (= water-pot), कूट, तट, लोष्ट, are masculine and neuter.

34. ending in ड : करण्डः, क्रोडः, गुडः.

Obs. : (a) अण्ड, कुण्ड, भाण्ड, are neuter.

(b) काण्ड, खण्ड, दण्ड, मण्ड, are masculine and neuter.

35. ending in ण : गणः, गुणः, पाषाणः.

Obs. : (a) ऋण, लवण, and the compounds गृहस्थूण, शशीर्ष, etc., are neuter. शरण, सरण, स्मरण, etc. are neuter under para. 9. रण (= battle : not sound from रण्), सुवर्ण and स्वर्ण (= gold : not the coin), are neuter under Sect. III. रण is said by some to be also masculine in this sense, but it is against Pánini.

(b) कार्षापण, चरण, तृण, तोरण, विषाण, व्रण, are masculine and neuter, but the last four are mostly neuter. The compound नाडीव्रण, however, is always masculine : "नाड्यपजनीपपदानि व्रणाङ्गपदानि", Pánini.

36. ending in थ : कुथः, ग्रन्थः, रथः.

Obs. . (a) उक्थ, ऋक्थ, काष्ठ, कुष्ठ, पृष्ठ, सिक्थ (= wax), are neuter. So तीर्थ according to most authorities : "तीर्थं शास्त्रेऽध्वरे क्षेत्रोपायोपाध्यायमन्त्रिषु । योनौ जलावतारेषु मन्त्राद्यष्टादशस्वपि ॥", Visva. [Compare, Amara, Haláyudha, Medini]. So वरूथ in the sense of leather and house (Sect. III) : "वरूथं वेश्मचर्मणोः", *Medini.* So चतुष्पथ, being a *dvigu* compound.

(b) उत्तरीय and अव्यय are properly adjectives and hence will be neuter under rule 13. But अव्यय may be masculine in agreement with शब्दः understood.

(c) कषाय and गोमय are masculine and neuter.

42. ending in र : कीरः, क्षुरः, सीरः.

Obs. : (a) Words ending in compound र are generally neuter : छिद्रं, रन्ध्रं, श्वभ्रं. But चन्द्र, शक्र, etc. are masculine under rule 4. So चक्र for चक्राङ्ग (the male of the ruddy goose). So अस्र (= corner, hair) and वज्र (= a *Yoga*). According to Medini, वज्र is masculine and neuter in some other senses. But Hema Chandra rightly restricts it to the neuter.

(b) अचर, अग्र, अजिर, अन्तर, अम्बर, उदर, कुटीर, केयूर, क्षीर, गह्वर*, गोपुर, चत्वर, चामर, तीर (= bank), द्वार, नार (= water, multitude), नीर, पञ्जर, पिठर, पुष्कर, भृङ्गार (= gold, cloves), मन्दिर (except in the sense of sea : para. 15.), शरीर are neuter. But many of these words come under previous rules. For instance, अग्र is properly an adjective and neuter under para. 13.

(c) अगार, उशीर and शौटीर, कन्दर (= cave), करीर (= shoot), जठर, तिमिर, तोमर, पार, शिखर, शृङ्गार, are masculine and neuter

43. ending in श : पुरोडाशः, वंशः, स्पशः.

Obs. : (a) कुश (= water) is neuter under Sect. III. आकाश, काश, कुलिश, वडिश are generally neuter.

44. ending in ष : अक्षाः (m. pl. = dice), घोषः, दोषः.

Obs. : (a) अक्ष is, however, neuter in some senses : "क्लीबं तुत्थे सौवर्चलेन्द्रिये", Medini. So मिष in the sense of deceit : "मिषं व्याजे स्पर्धने ना", Medini.

(b) अम्बरीष, किल्बिष, पीयूष, पुरीष, विष are neuter. उष्णीष, करीष, कोष, यूष, वर्ष are masculine and neuter.

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* It is, however, masculine when = grove.

Obs. : (a) गरुत् (= wing) and मरुत् (= wind) are masculine. हरित् (= quarter) is feminine. द्युत्, समित्, etc. are feminine under para. 8.

50. words ending in ल : कुल, पटल, वार्दल (= bad weather).

Obs. : (a) अनल (= fire), इल्वल (= a Demon, fish), कपिल (= fire, Vishnu, etc.), उपल (= stone), काल (= time), कुद्दाल (= hoe), कुन्तल (= hair), कुम्भिल (= thief), कुलाल (= potter), जम्बाल (= mud), ताल (the tree), देवल (a man), भल्ल (= bear), वृषल (= Sudra), etc. are masculine under previous rules.

(b) कल्लोल (= billow), कम्बल (except in the sense of water), किट्टाल, कुशल, कुशूल, गल, तण्डुल, तल (= palm, hilt), हिञ्जुल are masculine.

(c) कुण्डल, पलाल, पल्वल, प्रवाल, मुसल, शील, शूल are also masculine. But शूल (= mountain) is only masculine under para. 15.

51. अङ्गद (= bracelet), अनृत, आस्पद, कल्क (= sin), दुःख, निमित्त, पलित, पित्त, बर्ह, विम्ब, बीज, व्रत, श्राद्ध, and the irregular derivative कुटुम्बक : "उदारचरितानां तु वसुधैव कुटुम्बकं", H.

D. **52.** *Masculine and neuter are* अङ्कुर, अन्त, अम, ककुद, कबन्ध, कुञ्ज, कूर्च, ध्वज, पटह, पल्वल, पार्श्व, पि(पु)च्छ, प्लव.

CHAP. II. ADJECTIVES.

SECTION I. PRELIMINARY.

53. Adjectives naturally fall into three classes :

(a) Primitive adjectives, that is, those which cannot be clearly traced to roots or other primitive words, such as, पिङ्ग, कपिल, अभिनव.

वसानमेनाजिनमञ्जनद्युति (base -द्युति), Si. I. 6.

विभ्रमातिशयपुंषि (base -पुष्) वपूंषि, Si. x. 32.

हरिनखरभिन्नमत्तमातङ्गकुम्भमुक्तारक्तद्रिमुक्ताफलत्विंषि (base -त्विष्) दाडीमिबीजानि, K.

चक्षुर्मसृणमधुराकेकरस्निग्धतारं (feminine base -तारा), Ma. II. 5.

कुमुदवनमपश्रि (masculine base अपश्री), Si. XI. 64.

दुर्निवाररणकण्डु (masculine base -कण्डू) कोमलैर्वंश एव निरदारयन्नखैः, Si. XIV. 72.

आतिष्ठद्गु (from गो) जपन् सन्ध्यां, B. IV. 14.

N. B. So प्रद्यूनि (from द्यो) पुष्पाणि; सुरीणि (from रै) कुलानि, सुनूनि (from नौ) जलानि, Mugdhabodha.

SECT. II. PRIMITIVE ADJECTIVES.

A. *ending in* अ.

56. Primitive adjectives ending in अ mostly form their feminine in आ :

स्व (f. स्वा) "त्वद्दुरसि विदधातु स्वामुपस्कारकेलिं", An. V. II.

शुभ (f. भा) "का त्वं शुभे कस्य परिग्रहो वा", R. XIV. 8.

पिङ्ग (f. ङ्गा) "विपाकपिङ्गा स्तततीतरिव", Si. I. 5.

परम (f. मा) "नितरां मुदा परमयैव ददृशे", Si. XIII. 25.

समग्र (f. ग्रा) "द्युतिं समग्रां समितिर्गवामसौ", Ki. IV. 32.

पाटल (f. ला) "स पाटलायां गवि तस्थिवांसं", R. II. 29.

अभिनव (f. वा) "पदपंक्तिर्दृश्यतेऽभिनवा", Sa. III. 9.

(c) Amara gives धवली, शवली, श्यामली as names of cows. But read Hemadri : "शवलां धेनुं दत्त्वा पयस्विनीं". So धवला and श्यामला.

B. *ending in* इ.

61. The base of primitive adjectives ending in इ remains unchanged in the three genders :

शुचि (mfn.) "शुचीरपः शैवलिनीर्दधानः", Si. IV. 8. ; "शुचि भूषयति श्रुतं वपुः" Ki. III. 32.

Obs. : Compare Latin *levis* (= लघुः), *gravis* (= गुरु).

C. *ending in* उ.

62. Primitive adjectives ending in उ, if not preceded by a compound consonant, may optionally take ई in the feminine :

गुरु (f. also र्वी) "गुरुर्धरित्री क्रियतेतरां तया", Si. I. 36. ; "गुर्वीरजस्रं दृषदः समन्तात्", Si. IV. 2.

मृदु (f. also द्वी) "सेयं मृदुः कौसुमचापयष्टिः", N. VII. 27. ; "वाचं तदीयां परिपीय मृद्वीं", N. III. 60.

Obs. : (a) if preceded by a compound consonant, it remains unchanged : पाण्डु (mfn.).

(b) खरु (= white) is an exception and cannot form a feminine with ई.

(c) पङ्गु applied to women lengthens its final vowel (Panini IV. 1. 68.).

D. *ending in a consonant.*

63. Primitive adjectives ending in a consonant form their feminine with ई :

महत् (f. ती) "त्वया महत्यां परिशुष्कतालवः" Ri. i. 11.

बृहत् (f. ती) "उपेयुषीणां बृहतीरधित्यकाः", Ki. viii. 12.

निधापित (f. ता) "पुष्करिकया सन्निधापितां वेणुयष्टिं तच्छायितया परिखायां स्थापितया च प्राकारमत्यलङ्घयम्", D. iii.

66. Verbal adjectives (Parasmaipadi present participles) in त् form their feminine with ई, the verbs of the भू, दिव्, and चुर् classes* taking a nasal before ती and the verbs of the तुद् class and अद् class ending in आ † optionally taking the same.

taking न्

गच्छत् (f. न्ती) (भू class) "गच्छन्त्यः सपदि पराजयं तरुण्यः", Si. viii. 32.

स्निह्यत् (f. न्ती) (दिव् class) "स्निह्यन्ती दृशमपरा निधाय पूर्णे", Si. viii. 35.

धारयत् (f. न्ती) (चुर् class) "न्यूनं गुणममृतस्य धारयन्ती", Si. viii. 52.

optionally taking न्

इच्छत् (f. न्ती or ती) (तुद् class) "नेच्छन्ती सममसुना सरोऽवगाढुं", Si. viii. 20.; "इति प्रियं काञ्चिदुपैतुमिच्छतीं", Ki. viii. 8.

स्नात् (f. न्ती or ती) "स्नान्तीनां बृहदमलोदबिन्दुचित्रौ", Si. viii. 53. [The feminine form in simple ती of these verbs ending in आ is extremely rare].

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* Derivative verbs (as the causals) come under this class: "विसंसयन्ती नवकर्णिकारं", Ku. III. 62.; "जिघांसन्तीव यमणिकां", D. VI.; "अग्रीतपिबतीयन्ती प्रसिता स्वरकर्मणि", B. v. 92.

† भा (= to shine), मा (= to measure), पा (= to protect), वा (= to blow), या (= to go), ख्या (= to narate), स्ना (= to bathe), पा (= to save) and a few rare verbs.

आसीन (f. ना) "आसीना तटभुवि सस्मितेन भर्त्रा", Si. viii. 19.

विलोभ्यमान (f. ना) "विलोभ्यमानाः प्रसवेन शाखिना", Ki. viii. 13.

दुर्मनायमान (f. ना) "वत्स, प्रवासदुर्मनायमानां कोशलेश्वरसुतां सान्त्वयामः", An. i. 1.

लेलिहान (f. ना) "तां वै शक्तिं लेलिहानां प्रदीप्तां पाशैर्युक्तामन्तकस्येव जिह्वां", Mah. vii. 179. 54.

69. Verbal adjectives (past participles) in तवत् form their feminine with ई :

आवर्जितवत् (f. ती) "महर्षिं मरीचिमावर्जितवीव श्लाघसे", D. ii.

70. Verbal adjectives in *अन (=English ing), which in the neuter are used as substantives, form their feminine with ई :

करण (f. णी = making, doing) "एवमुक्त्वा ददावस्मै विशल्यकरणीं शुभा", Mah. vi. 81. 10.

जनन (f. नी = producing, creating) "दुर्भिक्षा वृष्टिभयजननी", V. m. 33. 12.

पालन (f. नी = protecting) "पालनीं प्रजासु वृत्तिं यमयुंक्त वेदितुं", Ki. i. 1.

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* Such words as आढ्यङ्करण, सुभगङ्करण, come under this rule (Pánini, III. 2. 56 and IV. 1. 15).

पतिंवर (f. रा) "पतिंवरा क्लृप्तविवाहवेषा", Ri. vi. 10.

भयंकर (f. रा) "भयंकरा क्षणमपि दर्शनीयतां", Si. xvii. 45.

असूर्यंपश्य (f. श्या) "असूर्यंपश्यया मूर्त्या", B. vi. 98.

Obs.: Note the following exceptions, forming their feminine with ई :

(a) -कर (= making)* "विपदेति तावदवसादकरी", Ki. XVIII. 2.

(b) -हर (= removing, taking)† "अग्निमान्द्यहरी ह्यद्या बहुविट्क्रमिग्रकहृत्", Bha.; "माता कफक्षयहरी श्रेया माता वा तदनुज्ञया", Vri.

(c) -घ्न (= destroying, mutilated by, etc.) "जरामृत्युभयघ्नीभिः क्षुद्रयघ्नीभिरिव च", Mat. 117. 33.; "दृष्टवीराहतिर्हिघ्नी कोटिर्वैर्गान्तरं भुजः", Li. 119.

(d) -चर (= going about)‡ "व्योमयावासहचरी कैकेयी याचतेऽस्य तत्", B. r. VI. 6.; "नासीरचरीषु अग्रेसरीषु दासीषु परिचारिकासु", N. x.

(e) -शय (if preceded by other than a locative case: "अधिकरणे शेतेः", Pánini III. 2. 15.): "एकरात्रशयी गेहे", Mah. VIII. 44. 44.

(f) -सर after पुरः, अग्रतः, अग्र, पूर्व (Pánini III. 2. 18-9.).

(g) कुम्भकार, धान्यमाय, काण्डलाव, तन्तुवाय, etc. (Pánini III. 2. 1-2): formed by lengthening the last vowel: "पुष्पलावीमुखानां", Me. I. 27.; "आकुमारकथोद्घातं शालिगोप्यो (from गुप्) जगुर्यशः", R. IV. 20. But they are mostly found as substantives.

(h) -ग (= singing) and -प (= drinking: of liquors) (Pánini III. 2. 8. and explanations) when not preceded by a preposition: सुराप (f. पी) "गर्भभर्तृद्रुहाश्चैव सुरापीणाञ्च योषितां", M. v. 90. But मद्यपा is found in M. IX. 80. Calcutta edition.

(i) स्तनन्धयी (= suckling girl), but धयः (या, यं), S. k.

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* According to Pánini III. 2. 43-4 भयङ्कर, मेघङ्कर, क्षेमङ्कर, प्रियङ्कर, मद्रङ्कर and क्षतिङ्कर are exceptions and form their feminine with आ. Kátyáyana adds किंकर, बहुकर, यत्कर, तत्कर (Pánini III. 2. 21. note), but they are all doubtful. Táránátha reads: "भुवनभयङ्करीः कथमपि कणोऽपि मुनिः", An. 1. 49.

† -हर (= attracting, conveying) form their feminine in आ (Pánini III. 2. 9.): मनोहरा; "दुष्प्रसहिहराभवत्", R. XII. 51.

‡ Pánini III. 2. 16-17 and IV. 1. 15.

का : "जीवतात् जीवका नन्दतात् नन्दका भवतात् भवका", Bháshya on Pánini VII. 3. 45.

(b) नर्तक, खनक, रजक, as applied to castes, form their feminine in ई (Pánini III. 1. 145.) : "सिततुरगे न चचाल नर्तकीनां", Ki. X. 41. ; "सकौतुकं नृत्यति कीर्तिनर्तकी", N. XII. 16.

(c) भयानक takes simple आ. But it does not come under this rule.

75. Verbal derivatives with the simple juncture of roots* (क्विप्) have the same base in the masculine and feminine :

ईदृश् (mfn.)† "क्वापीदृगस्य च न कुत्रचिदध्यगामि", N. XIII. 16.

धनभाज् (mfn.) "पत्न्यभावे दुहितरोऽपुत्रविभक्तासंसृष्टिधनभाजः", Mit.

एनःप्रणुद् (mfn.) "प्रसूतिमेनःप्रणुदां श्रुतीनां", Ki. III. 4.

त्रिदोषजित् (mfn.) "षष्टिका प्रवरा तेषां लघ्वी स्निग्धा त्रिदोषजित्", Bha.

बहुरत्नसू (mf.) "प्रथमा बहुरत्नसूरभूत्", R. VIII. 28.

76. Verbal derivatives in (इ-)वस् form their feminine in उषी :

विद्वस् (f. दुषी) "उपाचमन्य विदुषी सखीत्यवे", N. IX. 49.

निषेदिवस् (f. दुषी) "निषेदुषी स्थण्डिल एव केवले", Ku. V. 12.

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* Roots ending in इ, उ, ऋ add त् ; -जित्, -कृत्.

† यादृश्, तादृश्, etc., according to native grammarians, come under this rule.

78. Verbal derivatives in उक and जक form their feminine with आ :

अभिलाषुक (f. का) "हरिं परित्यज्य नलाभिलाषुका", N. IX 43.

वावदूक (f. का) "एषामतस्त्वं भव वावदूका", N. x. 71.

N. B. कामुक (= lascivious, lustful ; *not desirous, covetous*) forms its feminine with ई (Pánini IV. 1. 42.) : "वृषस्यन्ती कामुकी स्यादिच्छायुक्ता तु कामुका", Hema Chandra I. 3. 191. ; "मथ्येना कामुकी", B. c. I. 51.

79. Verbal adjectives in इत्र, त्रिम, वर, मर, उर, र form their feminine with आ and वर in ई :

पवित्र (f. त्रा) "रसामृतस्नानपवित्रया गिरा", N. IX. 18.

संस्कृत्रिम (f. मा) "वाग्भिः संस्कृत्रिमाभिर्व्यवहारवत्सु", N. x. 34.

गत्वर (f. री) "अभिद्रोहेण भूतानामर्जयन् गत्वरीः श्रियः", Ki. xi. 21.

घस्मर (f. रा) "गौर्यौ हृहल्यो निर्ह्रीका घस्मरा मद्रिका इति", Mah. viii. 40. 40-1.

छिदुर (f. रा) "मृणालतन्तुच्छिदुरा सतीस्थितिः", N. ix. 31.

कम्र (f. म्रा) "कम्राभिरावृतः स्त्रीभिराग्रंसुः चेममात्मनः", B. vii. 24.

N. B. : (a) According to Pánini, ईश्वर takes आ : "विन्यस्तमङ्गलमहौषधिरीश्वरायाः", Ki. v. 33. ; "वचसामधीश्वरा", N. XII. 14. But it mostly takes ई : "अये जीवितेश्वरी मे प्रासा", Sa. III. Náráyana defends Pánini that ईश्वरी is from ईश्वन् and not ईश्वर (??).

(b) भास्वर, कस्वर, स्थावर, यायावर, and पेस्वर form their feminine with आ (Pánini III. 2. 175-6. : IV. 1. 15 speaking only of करप् and not वरच्).

N. B. (a) Besides these, there are what are called उणादि affixes. But the derivation of such words is exceedingly doubtful and they come under section III. (para. 53. a.). स्रग्रज्, वृषाज्, and पूषाज् (III. 2. 172. and note) have the same base in the three genders.

SECTION IV. NOMINAL DERIVATIVES.

84. Adjectives ending in वत्, मत्, इन्, विन्, मिन्, (= having, possessing) form their feminine ई :

लज्जावत् (f. ती) "लज्जावती लाजविसर्गमग्नौ", R. vii. 25.

श्रीमत् (f. ती) "श्रीमत्याः सरसि गलन्मुखेन्दुकान्तेः", Si. viii. 42.

ग्रैवलिन् (f. नी) "शुचीरपः ग्रैवलिनीर्दधानं", Si. iv. 8.

मनस्विन् (f. नी) "मनस्विनीमानविघातदक्षं", Ku. iii. 32.

गोमिन् (f. नी) "धूमिनीगोमिनीनिम्नवतीनितम्ववत्यः प्रमाणं", D. vi.

Obs. : (a) यावत्, तावत्, इयत्, etc. come under this rule : "इयती वेला", P.

(b) Note अन्तर्वत्नी and पतिवत्नी as applied to women (Pánini IV. 1. 32.). But पतिमती पृथिवी ; "अन्धुस्त्रियो याः पतिपुत्रवत्यः", Ku. VII. 6.

85. Adjectives ending in मय (= made of, consisting of), अ (not य = of, belonging to), इक (rarely क = relating to), तन (= of : after words meaning time), एय (= concerning), द्घ्न, द्वयस्, and मात्र (= measuring, extending), चर (= formerly : Pánini V. 3. 53.) form their feminine in ई :

सनातन (f. नी : from सदा) "सनातनी सा सुषुवे सरस्वती", N. xii. 4.

अधुनातन (f. नी from अधुना) "स्वस्त्वया सुखसंवित्तिः स्मरणीयाधुनातनी", Ki. xi. 34.

आतिथेय (f. यी : from अतिथि) "आतिथेयीमथासाद्य सुतादपचितिं हरिः", Ki. xi. 9. [So पारिखेयी भूमिः", S. k.].

जानुदघ्न (f. घ्नी), ऊरुदघ्न (f. घ्नी). Kásiká.

गजपतिद्वयस् (f. सी) "गजपतिद्वयसीः सरितः", Si. vi. 55.

गव्यूतिमात्र (f. त्री)* "नैव द्यां भगवानुदच्छति यशो गव्यूतिमात्रीमपि", An. ii. 74.

जातचर (f. री) "तवानने जातचरीं निपीय गीतिं", N. xxii. 108.

Obs.: (a) इक added to dissyllables without lengthening the first vowel forms feminine in का : "एकस्य चपिका (from चपा) प्रीतिः", H. I. 65. From this must be excepted पथिक, (N. IX. 111.), रथिक, अश्विक, पर्पिक, भस्त्रिक which form feminine in ई (Pánini IV. 4. 10-16). But these are properly substantives (§ 99). To this must be added श्वगणिका (misprinted श्वगणिकी in S. k. : compare Kásiká).

If the first vowel is long, it generally follows the general rule : जालिकी, न्यासिकी, etc. But वाहुका, Kásiká.

(b) There is a rare affix आयन which forms feminine in ई : कापिशायनं मधु, कापिशायनी द्राक्षा, Kásiká.

(c) दाण्डा (from दण्ड) and मौष्टा (from मुष्टि) as applied to sports are exceptions according to Pánini IV. 2. 57. So श्वैनम्पाता मृगया, तैलम्पाता स्वधा, etc., Pánini VI. 3. 71.

* There is, however, a word मात्र and it will form its feminine in आ : "गव्यूतिषु त्रिमात्रासु", Mah. VII. 87. 14.

तारकित (f. ता : from तारका) "द्यौराचिता तारकितेव रेजे", Ki. xviii. 18. [Comp. para. 65].

मृणालकल्प (f. ल्पा) "ज्योत्स्नामयी च मृदुबालमृणालकल्पा", U. iii. 28.

-देशीय (f. या) "दिव्यत्वादपरिज्ञायमानवय:प्रमाणामप्यष्टादशवर्षदेशीयां कन्यकां ददर्श", K.

घोररूप (f. पा) "त्रियामा रजनी चैषा घोररूपा भयानका, Mah. vii. 184. 14.

ततस्त्य (f. स्त्या) "ततस्ततस्त्या विनियन्तुमक्षमा", Ki. i. 27.

Obs.: (a) A few words ending in य are said to reject it and form feminine in ई : वायव्य (f. वी), याम्य (f. मी). But it is better to derive such forms from वायव, etc., as वासवी (Me. I. 44.) from वासव. याम्या occurs e. g. in Mah. II. VII. 30.

87. Comparatives in तर and superlatives in तम and इष्ठ form their feminine in आ :

क्षुद्रतर (f. रा) "क्षुद्राभिरक्षुद्रतराभिराकुलं", Si. xii. 57.

रिपुतर (f. रा) "रिपुतरा भवनादभिनिर्ययौ", N. ix. 24.

प्रियतम (f. मा) "प्रियतमां यतमानमपाहरत्", R. ix. 7.

वरिष्ठ (f. ष्ठा) "गौर्वरिष्ठा चतुष्पदां", Mah. i. 1. 239.

Obs.: (a) वत्सतर (= steer) forms feminine in ई, M.

88. Comparatives in ईयस् (आ, उ) यस् form their feminine in ई :

(c) Pánini gives a few rare adjectives in तिथ (v. 2. 52-3): बहुतिथ, यावतिथ, etc. They form feminine in ई (v. 2. 48 and IV. 1. 15).

91. Patronymics ending in अ, आयन, एय form their feminine in ई (para. 85), ending in ईय, य form their feminine in आ (para. 86).

पार्वत (f. ती) "निर्दिष्टा भवतां पत्नी कृष्णा पार्षत्यनिन्दिता", Mah. i. 167. 14.

दाचायण (f. णी) "दाचायणी पतिव्रतापुण्यमधिकृत्य पृष्टः", Sa. vii.

वार्ष्णेय (f. यी) "मा शोकं कुरु वार्ष्णेयी कुमारं प्रति सस्नुषा", Mah. vii. 77. 12.

स्वस्रीय (f. या) "पैतृष्वसेयीं गत्वा तु स्वस्रीयां मातुरेव च", Au.

भोज्य (f. ज्या) "भोज्यां प्रति व्यर्थमनोरथत्वात्", R. vii. 2.

कौशल्य (f. ल्या) "अर्चिता तस्य कौशल्या प्रिया केकयवंशजा", R. x. 55.

Obs.: (a) Pánini's rule IV. 1. 16 is diametrically opposed to his rule IV. 1. 74 and it is probable that it forms part of the next rule. But it is absurd to derive गार्गी etc. from गार्ग्य etc., when there are words गार्ग, etc.

(b) Besides these, there are patronymics in इ: कार्ष्णिः, गावल्गणिः, दाशरथिः. They take ई in the feminine. (Pánini IV. 1. 65.): "अब्रवीत् किल दाशार्हं वैराटीमाजुर्निसदा," Mah. XIV. 66. 23.

(c) Pánini's rules IV. 1. 17-19 for explaining such forms as गार्ग्या-

94. The redundant affix क forms feminine in आ-

(A) in the case of words ending in अ and आ generally changing it into इ :

परमिका (from परम) "आर्तिं परमिकां जग्मुस्ते तदा पतिते मयि", Mah. vi. 182. 11.

अलोमिका (from अलोम) "नालोमिकां नातिलोमां न च भीषणनामिकां", M. iii. 8-9.

लतिका (from लता) "क्रव्याद्भिरङ्गलतिका नियतं विलुप्ता", U. iii. 28.

Exceptions : (a) Of words ending in अ, the only exceptions are the rare words यका (= या), सका (= सा) (Pánini vii. 3. 45.). Of words ending in आ, the exceptions are कन्यका (= कन्या), तारका (= तारा),* ध्रुवका (= ध्रुवा), and rarely क्षिपका (= क्षिपा)† :

"स्त्रियः काश्चित् प्रजायन्ते चतस्रः पञ्च कन्यकाः", Mah. vi. iii. 7.

"तारकास्ततकरस्य हिमांशोः", Ki. ix. 27.

(b) Some words optionally retain अ : स्वका or स्विका (= स्वा), द्वका or द्विका (= द्वे), अजका or अजिका (= अजा), एषका or एषिका (= एषा), ज्ञका or ज्ञिका (= ज्ञा), भस्त्रका or भस्त्रिका (= भस्त्रा), गङ्गका or गङ्गिका.‡ (Pánini vii. 3. 47-8.). Vártika adds these more : पुत्रिका or पुत्रका, सूतिका or सूतका, वृन्दारिका or वृन्दारका :

"हन्यात्स एनं यो हन्यात् कुलधर्मं स्विकां तनुं" Mah. vi. iii. 55.
"भ्राता ज्येष्ठः समः पित्रा भार्या पुत्रः स्वका तनुः", M. iv. 184.

"साधितेयं लङ्घयाद्रिणी चर्मरत्नभस्त्रिका", D. ii.

"यौषिद्वृन्दारिका तस्य दयिता हंसनादिनी", B. v. 18.

(c) According to later writers (उदीचां, Pánini vii. 3. 46.), if आ is

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* But तारिका from तारक (§ 74).

† A few other words are added by native grammarians, as अधित्यका, उपत्यका, वर्णका (in certain senses). But they are special words and do not come under this rule.

‡ Some add also गङ्गाका, but this is very doubtful (vii. 3. 49.).

N. B. By predicative compound, I understand any compound which is used attributively with the qualifying word understood: महाधन = (having) great wealth; पञ्चाश्व = (worth) five horses; पाणिगृहीत = (one whose) hand (has been) accepted.

95. Predicative compounds ending in अ generally form their feminine in आ:

वीतवलाहक (f. का) "दृष्टे दिवो वीतवलाहकायाः", Ki. iii. 5.

-उत्पल (f. ला) "परिश्रमक्लान्तविलोचनोत्पलाः", Ki. iv. 17.

-अधर (f. रा), -पल्लव (f. वा) "निबद्धनिःश्वासविकम्पिताधरा लता इव प्रस्फुरितैकपल्लवाः", Ki. iv. 15.

-नयन (f. ना) "स्फुरदधीरतडिन्नयना", Si. vi. 21.

-पुत्र (f. त्रा) "मदेकपुत्रा जननी जरातुरा", N. i. 135.

-पातक (f. का) etc. "साहमेवंविधा निर्लक्षणा निर्लज्जा निष्प्रयोजनोपपन्ना निष्फलजीविता निरालम्बना निःसुखा च किं मया कृतब्राह्मणवधमहापातकया महाभाग:", K.

Obs.: (a) मुख expressing direction, takes ई in the feminine (Pánini IV. 1. 58.): "शस्ता न हंसाभिमुखी [च] यात्रा," N. III. 9.; "पराङ्मुखी विश्वसृजः प्रवृत्तिः". In double Bahubrihi compounds, they however take आ: "अनागसी भर्तृपराङ्मुखायाः", Mah. VIII. 83. 15.

(b) अक्ष (from अक्षि), अङ्ग, उदर, ओष्ठ, कण्ठ, कर्ण, केश, गात्र, दत्, दन्त, नख, मुख, स्तन mostly found with ई in the feminine, *when applied to females**:

* The rule of native grammarians is that (1) उदर and (2) dis-

applied to fields (Pánini iv. 1. 23.) : द्विकाण्डी रज्जुः, but द्विकाण्डा क्षेत्रभक्तिः, Kásiká.

The correctness of these rules is, however, doubtful "उच्छ्रिति स्वाङ्गस्था यासां", "यदिस्थितिः पञ्चकराष्टहस्तं दैर्घ्यं च यासां त्रिकरोच्छ्रितिश्च", Li. 197-8. ; "त्रिषु स्थानेषु षट्पञ्चसप्तहस्ता च विस्तृतिः", Li. 190.

Other numeral predicative compounds follow the general rule (Pánini iv. 1. 22.) : "प्राप्नोति चेत् षोडशवत्सरा स्त्री द्वात्रिंशतं विंशतिवत्सरा किं", Li. 50.

(g) In the sense of *wife*, पाणिगृहीत takes ई in the feminine : "पत्नी सहचरी पाणिगृहीती गृहिणी गृहाः", H. c. 1. 3. 176.

(h) Inverse Bahubrihi compounds with the first member a limb (स्वाङ्ग) and the second member a participle in त, are said to take ई in the feminine : ऊरुभिन्नी, श्रोत्रविद्धी.

If the first member is not a limb, they are said to take ई optionally : सुरापीती or सुरापीता, D. s. ; ऋतुभक्षिती or ऋतुभक्षिता, Mugdhabodha.

If the second member is जात, it cannot take ई : दन्तजाता. Nor if the first member is not a proper substantive : बहुकृता. I omit वस्त्रच्छन्ना, वसनप्रावृता (Durgádása), etc., as they are properly dependent compounds.

It is, however, very doubtful whether good writers observe these artificial distinctions.

96. Words ending in आ, forming the last member of a predicative compound, shorten it in the masculine and neuter :

–क्रिय (mn. : from क्रिया) "स वेद निःशेषमशेषितक्रियः", Ki. i. 20.

–तार (mn. : from तारा) "अधिकविकसदन्तर्विस्मयस्मेरतारैः", Ma. i. 29.

–वल्लभ (mn. : from वल्लभा) "बहुवल्लभाः खलु राजानः श्रूयन्ते", Sa. iii.

* *Obs.* : नासिका and जङ्घा when applied to animals, may take ई *in*

–दृग् (mfn. : from f. दृश्) "बभ्राज बिभ्रती पद्मं पद्मेवोचिद्रपद्मदृक्," N. xx. 4.

–चेतस् (mfn. : from n. चेतस्) "रागिणा कान्ताधरचुम्बिचेता:", N. xxii. 1.

–मनस् (mfn. : from n. मनस्) "वीक्ष्य रन्तुमनस: सुरनारी:", Ki. ix. 1.

–वपुस् (mfn. : from n. वपुस्) "इयं व्यालोलस्तनभारभैरववपुर्दर्पोद्धतं धावति", Vi. i. 35.

सत्याशिस् (mfn. : from f. आशिस्) "सत्याशिष: सम्प्रति भूमिदेवा:", Ki. iii. 6.

Obs. : (a) According to Pánini IV. 1. 69-70, ऊरु lengthens its final vowel in the feminine when there is comparison or when preceded by संहित, शफ, लक्षण, or वाम*. Hence "करभोरु करोति मारुत:", "वद वामोरु चिताधिरोहणं", R. VIII. 58-7 ; "पिवोरु रम्भातरुपीवरोरु", N. XXII. 43.

In other cases, it does not lengthen the final vowel †: "परिस्फुरन्मीनविघट्टितोरव: सुराङ्गनास्त्रासविलोलदृष्टय:", Ki. VIII. 55.

(b) Pánini gives two rules IV. 1. 34-5 for the change of पति into पत्नी in the feminine. But they seem to be unnecessary, a *tatpurusha* compound necessarily ending in पत्नी and a predecative (bahubrihi) compound in पति. Hence सह पत्नी = सपत्नी, एकस्येव पत्नी एकपत्नी, वीरस्य पत्नी वीरपत्नी, पुत्रस्य पत्नी पुत्रपत्नी. But बहव: पतयो यस्या सा बहुपति: "पांशुला बहुपतिर्नियतं या", N. XXI. 64.

(c) Nouns ending in मन् and वन् preceded by a consonant optionally rejects न् and adds आ in the feminine :

कर्कशपर्वन् (f. also -पर्वा) "अङ्गुलाकारयाङ्गुल्या वेणुकर्कशपर्वया", R. XII. 41.

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* Vártika adds सह and सहित.

† Si. VIII. 24 is printed "वसन्ती चलशफरीविघट्टितोरुर्वामोरुरतिशयमाप विभ्रमस्य". But that the first should be रु is clear from Mallinatha's gloss.

an illustration : "सा हि तस्य धनक्रीता* प्राणेभ्योऽपि गरीयसी". Read also D. II : "परस्य भार्यां मूल्यक्रीतां त्वां चिकीर्षसि".

CHAPTER III. FEMININE OF ANIMALS.

99. Animals and their various divisions generally take ई in the feminine :

यक्ष (= yaksha), यक्षी (= female yaksha) "यक्षी वा यदिवा देवी गन्धर्वी यदिवाप्सराः। विद्याधरी किन्नरी वा", Mah. iv. 9. 14-5.

नृ, नर (= man), नारी (= woman) "नार्यो न जग्मुर्विषयान्तराणि", R. vii. 13.

मानुष, मनुष्य (= man), मानुषी† (= woman) "सफलताञ्च मानुषीलोचनानां", R.

नर्तक (= dancer), नर्तकी‡ (= dancing-woman) "वाद्यैर्विना नर्तकी", Sa. i. 25.

गायन (= songster), गायनी (= songstress) "तदङ्गभोगावलीगायनीनां", N. x. 106.

चार (= spy), चारी¶ (= female spy) "प्रचार इत्याकलनाय चारोः", N. xxii. 39.

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* Kramadisvara reads धनक्रीती as another reading without authority.

† A form मनुषी is also allowed, but does not occur in good writers.

‡ Of the words ending in अक, only a few denote castes : नर्तकी, रजक, खनक, वपक, etc., but the last will be गणिका in other senses : "एष हि गणिकामातुरधिकारः", D. II.

¶ Comp. § 71. f.

Under this rule सूर्या (= wife of the sun), but सूरी (= sun-born), "सूरी कुन्ती", Vámana.

(b) Note the following distinctions :

शूद्रा (= a Sudra woman), "शूद्रा भार्यामुपपदिश्यते", M. III. 14. But शूद्री (= wife of a Sudra), "न शूद्री क्षत्रिया भूयात्". महाशूद्रा (= a great Sudra woman). But महाशूद्री (= cowherdess), "आभीरी महाशूद्री", Hemachandra.

Hemachandra 1. 3. 187-8.

क्षत्रिया *or* क्षत्रियाणी (= a Kshatrya woman), but क्षत्रियी (= wife of a Kshatriya).

अर्या *or* अर्याणी (= a Vaisya woman), but अर्यी (= wife of a Vaisya).

आचार्या (= a female preceptor), but आचार्याणी (= wife of a preceptor).

उपाध्याया (= a female tutor), उपाध्यायानी (= wife of a tutor), and उपाध्यायी (= both उपाध्याया and उपाध्यायानी).

वैश्या (= a Vaisya woman), but वैश्यी (= wife of a Vaisya), Pánini IV. 1. 48.

(c) वधूटी, चिरण्टी, etc. are special terms and require no explanation : "वधूटी रक्षीभ्यो बलिरिव वराकी प्रणिहिता", Vi. IV. 53.

(d) अश्वतर (= mule), वत्सतर (= steer), come under this rule : "करभाश्वतरीषु च", Mah.

(e) अनडुह् (= ox), is in the feminine अनडुही or अनड्वाही, S. k.

100. A few words form feminine in आ :

अज (= goat). अजा (= she-goat), "अजाया अप्रसूताया मांसं पीनसनाशनं", Bha.

अश्व (= horse). अश्वा (= mare), "वडवाश्वाप्रसूर्वामी", Hemachandra i. 4. 299.

एडक (= ram). एडका (= ewe) [not found in native Koshas].

कोकिल (= cuckoo). कोकिला (= hen-c.), "कोकिलां मञ्जुवादि

39.

भ्रातृ (=brother, *frater*), स्वसृ (= sister, *soror*) "पितृष्वस्रे प्रतिश्रुतं,, Si. ii. 108.

जामातृ (= *gener*), स्नुषा (= *nurus*) "स्नुषा मे निहतेश्वराः। प्रकीर्णकेश्यः क्रोशन्तीः कुररीरिव माधव॥", Mah. ix. 16.18.

श्वशुर (=*socerus*), श्वश्रू (= *socrus*) "श्वश्रूजनं सर्वमनुक्रमेण", R. xiv. 60.

पति (= husband), पत्नी (= wife) "द्विषः सपत्नी भव दक्षिणस्याः", R. vi. 63.; "तदीयस्त्रीणामपत्नीनां वर्तनधनदानं", Da.

सखि (= friend), सखी (= female friend) "सखीजनस्ते किमु रूढसौहृदः," V. i. 10.

युवन् (= young man) युवती, युवतिः, or rarely यूनी "प्रतियुवतावधयत् तिरोहितायां", Si. vii. 45.

शुक (= parrot), शारी,-रिका (= she-p.), N.; Vet.

इन्द्र (= Indra), इन्द्राणी (= Indra's wife)
वरुण (= Varuna), वरुणानी (= V.'s wife)
रुद्र (= Rudra), रुद्राणी (= R.'s wife)
मनु (= Manu), मनावी, मनायी, or मनु (= Manu's wife)
अग्नि (= Fire), अग्नायी (his wife)

"नैवेन्द्राणी न रुद्राणी न मनावी न रोहिणी। वरुणानी न चाग्नायी तथाः सौमन्तिनी समा॥" B. v. 22.

शक्र (= Indra), शक्राणी (= Indra's wife) "शक्राणीसहितां दिति", V. p.

(b) According to Pánini IV. 1. 66., words ending in ऊ (applied to mankind) (commentators add "except यु : अध्वर्युर्ब्राह्मणी", Kásiká) lengthen their final vowel. Hence बन्धू from बन्धु : "बन्धूं कुन्तीमुपादाय याद्यान्यास्तत्र योषित:", Mah. XI. 10. 2. But the correctness of this rule is doubtful and the usual form of a बन्धु woman is बन्धुस्त्री : "बन्धुस्त्रियो या: पतिपुत्रवत्य:", Ku. VII. 6. Compare also "ज्योत्स्नेव हृत्स्ना सुरसिन्धु-बन्धु:", N. XXII. 70.

Vámana adds कुरू: from कुरु. Pánini's rule IV. 1. 176. seems specially to sanction this form, but I do not remember meeting it in the entire Mahábháráta. It should also be added that कुरू: in the singular is never used for a Kuru man, but कुरव: etc. in the plural for Kuru people, and I do not know how the singular कुरू: can be defended. In the Mah., Kuru women are called कुरुस्त्रिय: etc. : "गान्धारी च नृपश्रेष्ठ सर्वाश्च कुरुयोषित:", IX. 1. 41.

Durgádása adds कारू: from कारु, but I have never met it. Padmanábha and others add भीरू from भीरु, which is an adjective and optionally lengthens its final vowel in the feminine (§ 77. a.).

(c) Masculine words coming under these rules may be applied to females when spoken of in general, but for conveying the sense particularly, the feminines when available should be used or words meaning woman should be added (§ 103): "श्रीवत्सं वडवा सूते श्वा श्रृगालं महीपते", Mah. VI. III. 6; "कुक्कुटाण्डं", S. k.

103. **Feminines of peoples and animals are generally expressed with the addition of words meaning "woman".**

"मलं पृथिव्या वाह्लीका: स्त्रीणां मद्रस्त्रियो मलं", Mah. viii. 45. 23.

"शोचमानाश्च गान्धारीं सर्वाश्च भरतस्त्रिय:", Mah. xi. 10. 2.

"सर्वथा वृष्णिदारांस्तु बालं वृद्धं तथैव च", Mab. xvi. 7. 5.

"पुरोऽभिसस्रे सुरसुन्दरीजनै:", Ki. viii. 4.

"मृगवधूवैधव्यदीक्षादानदक्षै: श्वभि:....कौलेयककुटुम्बिनीभिरनुगम्यमान", K.

PART II.

SYNTAX.

CONTENTS.

SANSKRIT GRAMMAR.

PART II.

SYNTAX.

CHAP. IV. PRELIMINARY.

104. Syntax teaches the use of grammatical forms and their arrangement and relationship in sentences.

105. A sentence is either simple or compound.

A simple sentence consists of a single subject and a single predicate: "वर्षं पततु" (=let rain fall), M.

A compound sentence consists of two or more simple sentences.

Obs.: A simple sentence may consist of a single verb, the ending determining the subject and the stem the predicate: "मन्ये" (= I think), H.; "एहि" (= come), U.; "युज्यते" (= just possible), Mn.

106. The subject is the person or thing of which anything is stated.

The predicate is that which is stated of the subject. It is affirmative when a simple statement is made or interrogative when a question is asked.

"दृशा पपुस्ताः सुदृशः समस्ताः" All the fine-eyed (ladies) drunk (him) with (their) eyes, N. viii. 1.

"समदुःखसुखः सखीजनः" Your boon companions share in your pleasures and pains, R. viii. 65.

"प्रकृतिः खलु सा महीयसः" It is the nature of great men, Ki. ii. 21.

"क्रमेण च प्रसर्पतो बलस्य पुरः प्रधावतां जनकदम्बकानां कोलाहलेन...", K. [बल is also used in the plural in the same sense: "बलानि शूराणि घनाश्च कञ्चुकाः", Si. i. 45. Compare Latin *copiae*, English *forces*].

पूर्ववया ब्राह्मणः प्रत्युत्थेयः = पूर्ववयसो ब्राह्मणाः प्रत्युत्थेयाः, Kásiká, i. 2. 58.

Obs.: (a) Compare Latin "*rosa fartus*" (= stuffed with *roses*), "*arbore infecundus*" (= not productive of *trees*), etc.

(b) Conversely, the plural is often used when in English the singular is generally used: "प्रमदास्वनवस्थितं नृणां··· प्रेम" (= man's love for women is inconstant), Ku. iv. 28.; "नहीश्वरव्याहृतयः कदाचित् पुष्णन्ति लोके विपरीतमर्थं" (= for what a Lord says never takes different effect in the world), Ku. iii. 63. So in Latin and Greek.

111. In collective (समाहारद्वन्द्व) and numeral (द्विगु) compounds, the singular is used for the plural;

"राज्यस्य मूलं हस्त्यश्व" Elephants and horses—the foundation of kingdom, Mu. iii.

"मोरा-परहुअ-हंस-रहङ्ग अलि-गअ-पव्वअ-सरिअ-कुरङ्ग"। = मयूरपरभृतहंसरथाङ्गमलिगजपर्वतसरित्कुरङ्ग, V. iv. 64.

"यशोऽद्यस्त्रिभुवनं" This universe (lit. three worlds) (knows) my celebrity, Vi. vi. 15.

ted with the doings of the people of the entire universe, N. xiii. 2.

"दर्शयति कृताधिपत्यामिव साधु बन्धुतां" Well shews as if his relatives had the authority, Ki. i. 10.

"साग्निस्त्रेता गरीयसी" These three fires are the most important, M. ii. 231.

Obs.: Most "collective" derivatives (Pânini IV. 2. 33-49) are very pedantic and should be avoided.

113. The neuter singular of demonstrative pronouns often stands in agreement with several singular or plural substantives:

"रहस्यभेदो याच्ञा च नैष्ठुर्यं चलचित्तता। क्रोधो निःसत्यता द्यूतमेतन्मित्रस्य दूषणं ॥", H. i. 97.

"प्राणैरपि हिता वृत्तिरद्रोहो व्याजवर्जनं। आत्मनीव प्रियाधानमेतन्मैत्रीमहाव्रतं ॥", Vi. v. 59.

"विपदि धैर्यमथाभ्युदये क्षमा सदसि वाक्पटुता युधि विक्रमः। यशसि चाभिरुचिर्व्यसनं श्रुतौ प्रकृतिसिद्धमिदं हि महात्मनां ॥", H. i. 31.

Obs.: A similar idiom is found in Greek (Curtius, § 366).

SECT. II. THE DUAL (द्विवचनं).

114. The dual denotes two: दम्पती (= husband and wife), भुजाभ्यां (= with the arms), पादयोः (= at the feet).

"उभावुभाभ्यां प्रणतौ हतारी", R. xiv. 2.

"उभे समास्त्रे कुलिशं भवांश्च", Ku. iii. 12.

Obs. : (a) There is difference of opinion as to the use of उभय. "उभयशब्दस्य द्विवचनं नास्तीति कैयटः अस्तीति हरदत्तः", S. k. As an adjective, उभय is found only in the singular and plural, उभ in the dual forming the intermediate link : "उभयैः कृतं... तव शरैरधुना नतपर्वभिः पुरुषकेशरिणश्च पुरा नखैः," Sa. VII. 3. In the feminine, it takes ई not आ : "उभयीं सिद्धिमुभाववापतुः", R. VIII. 23. It is however generally used as a substantive in the neuter singular : "उभयमेव वदन्ति मनीषिणः समयवर्षितया कृतकर्मणां । बलनिषूदनमर्थपतिञ्च तं श्रमनुदं मनुदण्डधरान्वयं ॥", R. IX. 3. ; "उदयमस्तमयञ्च रघूद्वहादुभयमानशिरे वसुधाधिपाः", R. IX. 9.

(b) उभ is never used in compounds (R. v. 12. and note).

SECT. III. THE PLURAL (बहुवचनं).

119. Words, which are only used in the plural, do not necessarily denote more than one in the plural:

"विलोकनेनानुगृह्णाण तावदिमं जलानामधिपस्य दारान्"* Just favour with a look the quarter (which is) the wife of the Lord of water, N. xxii. 3.

"असवश्च मे तस्मिन् क्षणे केन हेतुना नोद्गच्छन्ति स्म तदपि न ज्ञातवती" I did not know why life did not go out at that moment, K.

"सार्थवाहस्यार्थपतेर्विमर्दको वहिश्चराः प्राणाः" Vimardaka is the outer life of the merchant Arthapati, D. ii.

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* In compound, दार is occasionally found in the singular : "गुरुदारे सपिण्डे वा गुरुवद्वृत्तिमाचरेत्", M. II. 247.

"एते वयममी दाराः कन्येयं कुलजीवितं" Here am I — there is my wife—and this girl is the life of the family, Ku. vi. 63.

"श्रमणा। अनुगृहीताः स्मः" Sramaná, I am much obliged, Vi. v.

Obs.: This idiom is common in other languages. Compare English *we think*, Latin *sex libros de republica scripsimus*, Cicero So in Greek.

122. The plural is always used to denote *countries*:

"अस्ति द्रविडेषु काञ्ची नाम नगरी". There is a town named Káñchi in Dravida, D, vi.

"पर्यटन्नेकदा गतो विदेहेषु" Wandering, went one day to Videha, D. iii.

"मत्स्याः पञ्चालाः शूरसेनकाः", M. i. 19.

Obs.: (a) When देश, विषय, etc. are added, the singular is used: "मगधदेशः", D.; "अङ्गविषयः", Mah.; etc.

(b) Names of countries are also names of their people: "वङ्गाः" (= Bengalese), R. IV. 36.; "पारसीकाः" (= Persia, Persians), R. IV. 60. Compare Latin "*legatos in Persas profectus est*", Sallust.

123. The plural of proper names is occasionally used to denote family, race, etc.:

"रघूणामन्वयं वक्ष्ये" I will speak of the genealogy of the race of Raghu, R. i. 4.

"जनकानां पुरोहितः" Priest of the family of Janaka, Vi. i. 19.

termination of the verb or context rendering the meaning clear :

"जगतः पितरौ वन्दे" (I) salute the parents of universe, R. i. 1.

"भद्रे गम्यतेऽधुना" Gentle lady, (I) am going now (= good bye), U. i.

"ज्ञायतां भोः किमेतत्" Ascertain what is this, U. i.

"अस्मानपि स्मरति ?" Does he also remember us, U. i.

127. In addressing high persons, the third person is used as a mark of respect :

"यथाज्ञापयति कुमारः" As your Highness pleases, Mu. iv.

"जयति जयति देवः" Glory to your Majesty, Vi. v.

"वयःस्थ एव प्रभुः, पूर्वपुरुषाणामनृणो भविष्यति" Your Majesty is of age and will be freed from the debt to your ancestors, Sa. vi.

128. In letters, the introduction is generally in the third person :

"स्वस्ति रामदेवं प्रणम्य विभीषणो विज्ञापयति", Vi. v.

"स्वस्ति, उज्जयिनीतः महाराजाधिराजो देवस्तारापीडः सर्वसम्पदामायतनं चन्द्रापीडं चुम्बयन्नन्दयति, कुशलिनः प्रजाः, किन्तु कियानपि कालो भवतोऽदृष्टस्य, बलवदुत्कण्ठितं नो हृदयं ...", K.

"स्वस्ति, यथास्थानि कुतोऽपि कोऽपि कमपि पुरुषविशेष-

"आतोऽनुपसर्गे कः" (The affix) क (is used) with (roots ending in) आ without any preposition, Pánini iii. 2. 3.

"स्तौति · विपरीतकारकः" (The verb) to glorify has an opposite construction with reference to him, Si. xiv. 66.

"यूस्त्र्याख्यौ नदी" Feminine words in ई or ऊ (are called) नदी Pánini i. 4. 3.

Obs.: (a) They are occasionally used in the neuter in connection with पद .. expressed or understood: "युष्मदस्मदी पदे" (= words thou and I), N. ix. 9.; "अलिङ्गे युष्मदस्मदी" (= the first and the second personal pronoun are of common gender), S. k.; "वितर्कप्रश्नयोस्तु च" (= and तु conveys doubt and interrogation), Avyayakosha.

(b) Words having gender will retain them when used as mere words: "जराया जरसन्यतरस्यां" (= जरा optionally becomes जरस्), Pánini viii. 2. 101.

131. Words of different genders in different senses are used in those genders to distinguish their use:

"अरिष्टं गृहमित्युक्तमरिष्टो वृषभासुरः" अरिष्ट in the neuter conveys a house, in the masculine the demon वृषभ, Anekártha.

"कम्बलो नागराजे स्यात् सास्नाप्रावारयोरपि । कृमावप्युत्तरासङ्गे सलिले तु नपुंसकं ॥" कम्बल in the masculine denotes a Nága chief, a dew-lap, a blanket, a worm, an upper garment. But it is neuter in the sense of water, Medini.

134. Sometimes a subject has for its predicate a substantive, which will agree with it in case, but not necessarily in gender and number :

"गुणाः पूजास्थानं गुणिषु न च लिङ्गं न च वयः" Excellences are the seat of adoration, but not sex or age, U. iv. 11.

"भीष्मो द्रोणः कृपः कर्णो भवान् भोजश्च वीर्यवान्। शकुनिः सौबलो द्रौणिरहमेव च नो बलं॥"... and I are our strength, Mah. viii. 32. 9.

"उपस्करो रथस्यासन्नापः सर्वाश्च निम्नगाः" Water and all the rivers were the grease of the chariot, Mah. viii. 34. 24.

"विविधमहमभूवं पात्रमालोकितानां" I became the constant object of their looks, Ma. i. 28.

Obs. : (a) Note that the copula is often understood in such cases and that the verb agrees with the subject and not with the predicate.

(b) Such predicate is also found with an accusative, agreeing in case, but not necessarily in gender and number : "नृपतेस्तनुजां (f. sing.) शिखण्डिने वरयामास दारान् (m. pl.), Mah. v. 189. 9.

135. Substantival predicates are often connected in Sanskrit in the nominative case with the particle इति :

joint subject, the verb agrees with their combined number :

"तीर्थोदकञ्च वह्निश्च नान्यतः शुद्धिमर्हतः" Holy water and fire do not require purification from other (sources), U. i. 13.

"वशिष्ठो वाल्मीकिर्दशरथमहिष्योऽथ जनकः… आगच्छन्ति" Vasishtha, Válmiki, wives of Dasaratha, also Janaka are coming, U. vi. 30.

"अत्र हि विस्फुरन्ति… लक्ष्मीश्च सात्त्विकगुणज्वलितञ्च तेजो धर्मश्च मानविजयी च पराक्रमश्च", U. ii. 40.

Obs. : (a) When the substantives are not connected, the verb will be singular : "न मां त्रातुं तातः प्रभवति न चाम्बा न भवती" (= papa cannot save me, nor mama, nor you), Ma. II. 1; "रोगी चिरप्रवासी परान्नभोजी परावसथशायी । यज्जीवति तन्मरणं यन्मरणं सोऽस्य विश्रामः ॥", H. I. 138.

(b) When the substantives are not regarded as a combined subject, the verb will be singular : "विषयबाहुल्यं कालविप्रकर्षश्च नः स्मृतिं मुष्णाति", Vi. v.; "पटुत्वं सत्यवादित्वं कथायोगेन बुध्यते", H. I. 98. ; "अवनिरमरसिन्धुः सार्द्धमस्मद्विधाभिः स च कुलपतिराद्यश्छन्दसां यः प्रयोक्ता । स च मुनिरनुयातारुन्धतीको वशिष्ठस्त्वयि वितरतु भद्रं भूयसे मङ्गलाय ॥", Ma. III. 47. Compare Latin *senatus populusque Romanus intelligit* (= रोमको जनो संसच्च जानाति), Cicero.

(c) The verb may also agree with the nearest subject and left to be understood with the rest : "यत्क्षतास्तेन क्षतिनो वयञ्च भुवनानि च" [क्षतीनि क्षतानि सन्ति], Vi. IV. 13. Compare Latin "*filia et unus e filiis captus est*" (= सुता सुतानाञ्चैको बन्दीकृतः), Caesar.

138. When, however, the substantives form one idea connected by a nominal predicate, the verb agrees with the latter :

"अदेयमासीत् त्रयमेव भूपतेः शशिप्रभं छत्रमुभे च चामरे", R. iii. 16.

Obs. : (a) This will be the case even if it has a descriptive predicate : "नलिनी पूर्वनिदर्शनं मता" R. VIII. 45.

(b) If it qualifies a substantival predicate, it will agree with it and not with the subject : "स रावणो नाम निकामभीषणं बभूव रक्षः क्षतरक्षणं दिवः", Si. I. 48. ; "संसारविषवृक्षस्य द्वे एव रसवत्फले । काव्यामृतरसास्वादः सङ्गमः सुजनैः सह ॥", H. I. 151.

(c) All but indeclinable participles, like most other verbal derivatives, are properly adjectives and agree with their substantive in gender, number, and case : "स्वयमर्थ इवाभिवाञ्छितः", Ki. II. 54. ; "करिष्यमाणः सशरं शरासनं", R. II. 52. ; "विमानमच्छस्फटिकाक्षमालया", Si. I. 9.

141. When the adjective is predicated of two or more subjects, it is put in their combined number.

(i) If the subjects are persons and of different genders, the adjective is masculine :

"प्रतीच्छतं भैमि युवां युवानौ (m. dual)", N. iii. 124.

"तथा नृपः सा च सुतेन मागधी ननन्दतुस्तत्सदृशेन तत्समौ (m. dual)", R. iii. 23.

"पाण्डवाश्च महात्मानो द्रौपदी च यशस्विनी । कृतोपवासाः कौरव्य प्रययुः प्राङ्मुखाः (m. pl.) ततः ॥", Mah. xvii. 1. 29.

Compare Latin "*pater mihi et mater mortui sunt*" (= मृतौ मे पितरौ), Terence.

(ii) If they are chiefly things and of different genders, the adjective is neuter :

"यस्मिन् सत्यञ्च मेधा च नीतिश्च भरतर्षभे । अप्रमेयाणि (n. pl.) दुर्धर्षे कथं स निहतो युधि ॥", Mah. vi. 6. 26.

"धर्मः कामश्च दर्पश्च हर्षः क्रोधः सुखं वयः । अर्थादेतानि सर्वाणि (n. pl.) प्रवर्तन्ते न संशयः ॥", Ram. vi. 62. 37.

Obs.: (a) This is specially the case when substantives are connected by इति : "इज्याध्ययनदानानि तपः सत्यं धृतिः क्षमा । अलोभ इति मार्गोऽयं धर्मस्याष्टविधः स्मृतः ॥", H. I. 7.; "माता मित्रं पिता चेति स्वभावात् त्रितयं हितं", H. I. 37.

(b) If the predicate is not connective, but only descriptive, the adjective will agree with the original substantive (§ 140. a.).

143. Rarely substantives are connected by adjectives in the neuter singular, एतत् सर्वं and similar expressions being understood: (Pánini i. 2. 69. and § 113).

"संग्रामेष्वनिवर्तित्वं प्रजानां चैव पालनं । शुश्रूषा ब्राह्मणानाञ्च राज्ञां श्रेयस्करं परं ॥", M. viii. 88.

"कूपोदकं वटच्छाया श्यामा स्त्री चेष्टकालयं । शीतकाले भवेदुष्णं ग्रीष्मकाले च शीतलं ॥", Chánakya. 96.

Obs.: Compare Latin "*triste* (*n.*) *lupus* (*m.*) *stabulis*", Virgil.

SECT. III. THE RELATIVE AND ITS ANTECEDENT.

144. The relative agrees with its antecedent in gender, number, and person:

(i) If the case is the same, it generally stands before the English antecedent:

"योऽहं द्वाभ्यां भुजाभ्यां" I, who with two arms, Vi. vi. 11.

"मनोरथस्य यद्बीजं तद्दैवेनादितो हृतं" The seed which was our hope, was nipped in the bud by fate, Ú. v. 20.

"मातुस्तु यौतकं यत् स्यात् कुमारीभाग एव सः" But what is mother's dower is the share of girls, M. ix. 131.

Obs.: (a) If the relative is in the clause containing the antecedent, it will agree with it in gender : "तत्तस्य किमपि द्रव्यं यो हि यस्य प्रियो जनः" (= he, who is dear to one, is something inexpressible to him), U. vi. 5. ; "विशेषविदुषः शास्त्रं यत्त्वोद्ग्राह्यते पुरः । हेतुः परिचयस्थैर्ये वक्तुर्गुणनिकैव सा ॥", Si. II. 75.

(b) Note from the above examples that the correlative generally agrees in gender with the noun it qualifies. But read Pánini I. 4. 32. "क्रियया यमभिप्रैति स (not तत्) सम्प्रदानं". Here लोकः is evidently understood after सः. Also Mah. I. 3. 160. : "ये ते स्त्रियौ पटं वयन्त्यौ धाता विधाता च" (= ये पटं वयन्त्यौ ते स्त्रियौ धाता विधाता च). And Ki. XIII. 58. : "ये पराक्रमवसूनि वज्रिणः" (ये = ये शराः).

(c) Compare Latin "*Caesar Gamphos* (*n. pl.*) *pervenit quod* (*n. sing.*) *est oppidum Boeotiae*", Caesar.

(d) If the predicate is merely descriptive of the subject, the relative will agree with the latter : "यः (not या) पूर्वेषां नः कुलस्य प्रतिष्ठा देवः साक्षादिव धाम्नां निधानं", Vi. VII. 21.

146. When the relative stands for a whole sentence, it is used in the neuter singular :

देव ! श्रूयतां यदेकायनीभूय प्रकृतयस्त्वां विज्ञापयन्ति ।
"त्वयास्त्राता यस्तवायं तनूजस्तेनाद्यैव स्वामिनस्ते प्रसादात् ।
राजन्वत्यो रामभद्रेण राज्ञा लब्धक्षेमाः पूर्णकामाश्चरामः ॥",
Vi. iv. 45.

"यद्विद्वानपि तादृशेऽप्यभिजने धर्मात्पथो विच्युतः", Vi. i. 33.

CHAP. IX. THE NOMINATIVE AND THE VOCATIVE (प्रथमा).

SECT I. THE NOMINATIVE CASE.

147. The Nominative denotes the subject of a

"मदनग्लानियमालक्ष्यते" She seems (to be) languid from passion, Sa. iii. 12.

"दृश्यते विषमोन्नतास्व बलयो भित्तौ समायामपि", Sa. vi. 16.

Obs.: (c) In such cases, इव (= as, as if) is often joined to the predicate: "प्लवमानेव दृश्यते", Mah.

(iv) with Passive Verbs of production and birth:

"तयोरहमेकैवात्मजा समुत्पन्ना" I was born their only child, K.

"तासां जज्ञिरे पुत्राश्चत्वारोऽमिततेजसः। रामलक्ष्मण-शत्रुघ्नभरता देवरूपिणः॥", Ram. i. 19. 10.

Obs.: (d) Compare Latin ... *rex creatus est* (= राजा कृतः), ... *relegio dicitur* (= धर्मो निगद्यते), etc.

(e) Note that the nominative is used with the derivative of above verbs and with their infinitive, preceding शक्यः (क्या, क्यं) (= can), युज्य (ज्या, ज्यं) (= should), etc.

SECT. II. THE VOCATIVE.

149. The person or object addressed to is in the Vocative:

"का त्वं शुभे कस्य परिग्रहो वा", R. xvi. 8.

"कियच्चिरं श्राम्यसि गौरि", Ku. vi. 50.

"राम राम महाबाहो वयं त्वय्यायतामहे", Vi. i. 49.

Obs.: Pronouns have no vocative, but adjectives have; "वसति प्रिय कामिनां प्रियाः", Ku. IV. 11.

150. The Vocative is often introduced by Vocative particles:

"भेा भेा विदेहनगरीगताः कुलचारिणः", Ki. ii.

"अयि प्रिये कस्य कृते विलप्यते", N. ix. 103.

"हला शकुन्तले", Sa.

Obs.: For the difference of these partecles, consult my Dictionary.

CHAP. X. THE ACCUSATIVE.

SECT. I. VERBAL OBJECT.

151. Transitive Verbs govern the accusative:

"अप एव ससर्जादौ" First created water, M. i. 8.

"छायेव तां भूपतिरन्वगच्छत्" The king followed her like a shadow, R. ii. 6.

Cbs.: (a) Sometimes a whole sentence stands as the object: "तवेप्सितं किं विदधेऽभिधेहि", N. III. 52.

(b) In the Passive Voice, the object of an active verb becomes the subject and the subject is put in the instrumental case: "रक्षते भवता रहस्यनिक्षेपः" *Have you kept the secret (I) entrusted ?*, V. II.; "शुद्धान्तरक्षा जगदे कुमारी" *The keeper of the zenana addressed the princess*, R. VI. 45.

152. Intransitive verbs with prepositions prefixed will govern the accusative, if they acquire active sense and become transitive verbs[3]:

द्रु= *to run*; अभिद्रु, उपद्रु=*to run over, to invade, to depredate*: "ग्राम्यघोषमुतिपाद्रवत्", Mah. ii. 26. 7.

(ii) अधिवस्, आवस्, उपवस्, अनुवस् = *to dwell in* (i. 4. 48.).

"एनमधिवसति भवानीपतिः", Ki. v. 21. ; "स्वाजोव्यं देशमावसेत्", M. vii. 69. ; "ग्राममुपवसति, अनुवसति सेना", Vámana.

Obs. : Note the sense. Hence उपवस् = *to fast* is neuter : "त्रा-हन्तूपवसेद्युक्तः", M. xi. 260. वस् = *to put on* is transitive : "तपस्विनी हि वसते केवलाजिनवल्कले", Ki.

(iii) अभिनिविश् = *to be devoted, to be restricted* (i. 4. 47.) :

"धर्माभिनिविश्य सन्", Vopadeva. But this is against usage, the locative being generally used : "या या संज्ञा यस्मिन् यस्मिन् संज्ञिन्यभिनिविशते", Kásiká. Compare § 152. a.

154. Some verbs are both intransitive and transitive and will take an object when used as active verbs :

चर् = *to graze* ; also *to graze on* : "नवशस्यं सुखं चेरुः" Grazed young grass contented, V. p. v. 8. 13.

हस् = *to laugh* ; also *to laugh at* : "दशाननादीन् ... हसत्यसौ" He laughs at Dasanana and others, Si. i. 71.

क्रुश् = *to cry* ; also *to cry for, cry against* : "खगास्तमाचुक्रुशुरारवैः खलु" The birds surely cried against him with (their) cries, N. i. 128.

(lady), know me a cloud (to be) a friend of (your) husband, Me. ii. 38.

"द्वयोरप्येतयोर्मूलं यं सर्वे कवयो विदुः" What all sages consider (to be) the root of both of these, M. vii. 49.

"यमामनन्त्यात्मभुवोऽपि कारणं" Whom (they) regard (as) the cause of even the self-born (Brahmá), Ku. v. 81.

"अतः पिता ब्रह्मण एव नाम्ना तमात्मजन्मानमजं चकार" Therefore the father named the son Aja after Brahmá, R. v. 36.

Obs.: (a) With इति, the nominative must be used: "यामाहुः सर्वबीजप्रकृतिरिति" (= whom they call the nature of all seeds), Sa. I. 1.; "राजा सूनोश्चन्द्रापीड इति नाम चकार" (= the king kept the name of the son Chandrápida), K.

(b) The factitive accusative becomes a predicative nominative after the passive of the above verbs (§ 148. II.).

157. Intransitive verbs are sometimes followed by a COGNATE ACCUSATIVE, descriptive of the sense involved in those verbs:

"ववर्ष शरवर्षाणि" Rained showers of arrows, Mah. vi. 52. 9.

"नाब्राह्मणे गुरौ शिष्यो वासमात्यन्तिकं वसेत्" A pupil is not to live a long living (i. e. for a long time) with a preceptor who is not a Bráhman, M. ii. 262.

"एकविंशतमा जातीः पापयोनिषु जायते" Takes twenty-one births in infernal sources, M. iv. 166.

"प्रत्यूचे वालिनं रामो नाक्रतं क्रतवानहं" Ráma replied (to) Bali 'I have not done any misdeed', B. vi. 134.

"माधवं पुत्रं कुण्डिनपुरादिमां पद्मावतीं प्रहिणवता" Who has sent his son Mádhava from Kundinapura (to) this Padmávati, Ma. i.

"नय मां नवेन वसतिं पयोमुचा" Take me home on a new cloud, V. iv. 67.

"रथान् चितिमानिन्युः" Brought the chariots to the ground, Ki. vii. 19.

"शासितुं येन मां धर्मं मुनिभिस्तुल्यमिच्छसि" That you wish to teach me duty befitting sages, Ki. xi 42.

"निषधान् प्रतिपद्यस्व जित्वा राज्यं नलं नृपं" Acquire Nishadha, winning the kingdom from the king Nala, Mah. iii. 59. 5.

"सीमाभेत्तारमुत्तमसाहसं दण्डयित्वा पुनः सीमां लिङ्गान्वितां कारयेत्" Fining destroyers of landmarks the highest fine, shall cause their restoration (by them), V. s.

"भास्वन्ति रत्नानि महौषधीश्च दुदुहुर्धरित्रीं" Milked the earth resplendent gems and great medicinal plants, Ku. i. 2.

Obs.: (a) मथ् (to churn) may take two accusatives, but is generally found with one: "ततो मथितुमारब्धा मैवेय तरसार्णवं", V. p. i. 9. 83. ; "मन्थध्वमुदधिं देवाः लप्स्यध्वममृतं ततः", Mah. i. 14. 12.

Dasaratha shewed his wife the picturesque Chitrakuta, Ram. ii. 163. 2.

"हीनन्तु दापयेत दण्डञ्च सपणं राज्ञे धनिने धनमेव च" Shall make the loser pay a fine with stake to the king and the money to the creditor, Y. ii. 18.

"वसति प्रिय कामिनां प्रियास्त्वदृते प्रापयितुं क ईश्वरः" Love, who but you is able to take darlings to the residences of (their) lovers, Ku. iv. 11.

"प्रसह्यघातिनश्चैव शूलमारोपयेन्नरान्" Shall impale violent murderers, Y. ii. 276.

दिशं प्रास्थापयद्राजा सुषेणं पश्चिमां तथा" The king also sent Sushena to the western quater, B. vii. 51.

"आत्मानञ्च पशुञ्चैव गमयत्युत्तमां गतिं" Leads both self and the animal to good places, M. v. 42.

"अयाचितारं न हि देवदेवमद्रिः सुतां ग्राहयितुं शशाक" The Mountain could not ask unasked the god of gods to accept (his) daughter, Ku. i. 52.

Obs. : (a) Kramadisvara finds fault with the last example, but without understanding it. In the sense of making one accept, ग्राहयति will take the instrumental of person (§ 160. a.), but here the expression अयाचितारं clearly shews that ग्राहयति has a different sense.

(b) Proper causals are unknown in Greek and Latin. But as in English, they have generally another set of verbs for the Sanskrit causals, which take two accusatives.

(c) When causal verbs do not retain causal senses, they cannot take two accusatives: "अथ पथि गमयित्वा शर्वरीः सर्वकल्पः", R. xi. 93.

"मयाङ्ग पृष्टः कुलनामनी भवान्" Sir, you were asked by me your name and race, N. ix. 1.

"याचिता तेन तन्वङ्गी मालां विद्याधराङ्गना" The slender nymph being asked the garland by him, V. p. i. 9. 5.

"भिक्षिता शतमखो सुकृतं यत्" The good which was begged from hundred sacrifices, N. v. 21.

"लज्जते न गदितः प्रियं परः" Others do not feel a shamed when addressed in sweet words, Si. xiv. 2.

"नीतश्चाहं निशाचरेण कन्यकानिकेतनं" And I was taken by the night-rover to the edifice of the princess, D. vii.

"अनुशिष्टोऽसि केनेदृक्" By whom you have been taught such, V. p. i. 17. 19.

"सहस्रमेकं निष्काणां रुक्मिणा विजितो बलः" Rukmi won one thousand sovereigns from Bala (bhadra), V. p. v. 28. 13.

"पञ्चाशद्ब्राह्मणो दण्ड्यः" A Bráhmana should be fined fifty (panas), M. viii. 268.

"मनीषितं द्यौरपि येन दुग्धा" By whom even the heaven was milked (of) his wish, R. v. 33.

"देवासुरैरमृतमम्बुनिधिर्ममन्थे" The ocean was churned nectar by the gods and titans, K. v. 30.

"स गमितः साधुर्जटायुर्दिवं" The good Jatáyu has been driven to heaven, Vi. v. 23.

Obs.: (a) Verbs of motion, *when used literally*, may take a dative instead of the accusative: "उत्पथेन पथे गच्छति", S. k.; "नरकायैव गच्छति", Mah.; "नगरायोदचलम्", D. II.

They are also found with the locative, especially with words meaning '*here*', '*where*', etc.: "किमयमत्रागमिष्यति" (= will he come here), K.; "तत्र गच्छामहे भद्रे", "यावदन्यत्र गच्छामि", Mah. v. 111, 2. 21.; "एकदा गतो विदेहेषु", D. III.

(b) When used figuratively, the accusative must be used: "किमत्रभवत्योः कर्णपथमायातं" (= has it come to your ears), Sa. VI.; "तत्सर्वं शुनो गच्छेत्" (= all those will go to the dogs), M. VIII. 90.

(c) Compare Latin "*Italiam venit*" (= इतालीमाजगाम); "*it clamor caelo*" (= ध्वनिरगात् नभसि), Virgil. So in Homer.

163. Verbs of motion are often used with an accusative of quality, where in English the verb '*to become*' would be used with a corresponding adjective:

"क्षोभमगमदतिमात्रमब्धिः" Became exceedingly enraged, Si. xv. 47.

"व्रजति व्यर्थकतां सुभाषितं" Good advice becomes of no use, Si. xvi. 43.

"नरपतिहितकर्ता द्वेष्यतां याति लोके" Royal benefactors become the object of popular hatred, P. i. 3.

Obs.: Compare Latin "*pervenit ad desparationem*" (= निराशतां व्रजति), etc. In Greek, *eimi* is equal to both अस्मि (Latin *sum*) and एमि (Latin *eo*, pl. *imus* इमः).

SECT. VI. ACCUSATIVE OF TIME AND SPACE.

164. The accusative is used to denote duration of time:

कृष्णाभक्तं" Woe to the faithless in Krishna, S. k.

.: (a) धिक् is also used with a whole sentence: "धिक् पापेन ...विव कथं वह्नी बधायोद्यम:" Vi. v. 46.

Latin uses the dative in such cases: "*hei misero mihi*" (= हा ...).

67. Nouns ending in तृन् from transitive verbs govern the accusative:

विजेतारं सेनाः, सततमपहन्तारमसुरान्" The con... of armies and constant slayer of demons, Vi. ...

सम्भावयिता बुद्धान्, प्रभावयिता सेवकान्, उन्नावयिता ..., न्यग्भावयिता शत्रून्" Who respected the wise, ...nced the employees, started up friends, disgraced ...ies, D. viii.

.: (a) This construction is, however, very pedantic and good ... invariably use the genitive instead of the accusative: "कर्ता ...टकाख्यायिकाप्रभृतीनां", K.; "ब्रह्म हन्ता", Ku. II. 20.; "वज्रस्य भर्ता ...गीशः", Mah. I. 3. 143.

Grammarians add also derivatives in उक (except कामुक: ...: कामुकी हरि."): "दैत्यान् घातुकी हरि:", S. k.; "आगामुकं वाराणसीं ...", Kásiká; "तवाक्षि मां घातुकमप्युपैति", N. IX. 150. The rule is ...ted to transitive verbs and even there, they are mostly used ...tely without any object.

68. Derivatives in एन *signifying direction* may ... with the accusative:

"तत्रागारं धनपतिगृहानुत्तरेणास्मदीयं" There our re...ce is to the north of the house of the god of ...th, Me. ii. 14.

"जनस्य चित्तेन तयानुगम्यते" Man's mind goes in that direction, N. i. 120.

"इति चुक्रुधे भृशमनेन" Thus he became exceedingly angry, Si. xv. 11.

171. The Instrumental is used to denote the instrument, object, or means with which anything is done :

"केनापदेशेनाश्रमं गच्छाम:" Under what pretext, we will go to the hermitage, Sa. ii.

"संचूर्णयामि गदया न सुयोधनोरू" Shall I not with my mace pulverize the thighs of Suyodhana, Ve. i. 15.

"स प्रत्यग्रै: कुटजकुसुमै: स्वागतं व्याजहार" He expressed welcome with fresh wild jasmines, Me. i. 15.

"तन्मुखेन" Through him, D. ii.

"गणिमं तुलिमं मेयं क्रियया रूपत: श्रिया" By counting, by weighing, by measuring, by work, by beauty, by lustre, N. s.

"दृष्ट्या परं न हृदयेन न केवलं तै:, सर्वात्मनैव सुतनौ युवभिर्ममज्जे" The youths were dipped in the fair damsel not only with (their) looks, not only with (their) heart, but with (their) whole soul, N. xi. 2.

"दीव्यताक्षैस्तदानेन" Then by him playing with dice, Ve. i. 13.

Obs. (a) : अक्षान् दीव्यति is = *to play dice,* Ki. xi. 47. and not = *to play with dice* as native grammarians assert. So "अक्षान् वपति", Mah.

"दीनदयालुतयावनीपालः" The king out of compassion for the miserable, N. i. 143.

"धूमेनाग्निरनुमीयते" Fire is inferred from smoke, N. d. ii. 1. 6.

Obs.: (a) The ablative is also used in this sense. But the Instrumental must be used with feminine nouns: "भक्त्या गुरौ मय्यनुकम्पया च", R. II. 63.; "रभसया नु दिगन्तदिदृक्षया", Ki. v. 1. Compare § 189. 6.

(b) With words meaning *reason*, the genitive must be used: "अल्पस्य हेतोर्बहु हातुमिच्छन्" (= wishing to quit much for a little), R. II. 47.

(c) Bháshya lays down words meaning *reason, cause* may be used in this sense in any case in agreement with pronouns. But he is wrong. The forms को हेतुः, कं हेतुं will never be found in the sense of "*for what reason*". The forms कस्मै हेतवे, कस्मै निमित्ताय will be found not in the sense of *for what reason*, but in the sense of the dative "*for what purpose, for what object*". The form कस्य हेतोः is found, but हेतोः is not necessarily genitive. The Instrumental and the ablative (केन हेतुना, कस्माद्धेतोः, etc.) are the proper forms, and the locative is found but in slightly different sense.

173. The Instrumental is used to denote how an action is done, representing English *in, on,* or *through*:

"पदं विमानेन विगाहमानः" Passing through the place in a chariot, R. xiii. 1.

"यया दिशा धावति वेधसः स्पृहा" In whichever direction runs the caprice of Fate, N. i. 120.

"आनुष्टुभेन छन्दसा दैवीं वाचमुदीरयत्" Uttered divine speech in Anushtubh metre, U. ii.

"वाचा दारुणया क्षिपन्" Abusing in vile language, M. viii. 217.

"मनसा समाख्यत्" Counted in his mind, Si. xv. 42.

"वपुषा वर्चसा चैव शिखामिव विभावसोः। प्रसन्नत्वे च कान्त्या च चन्द्ररेखामिवामलां ॥", Mah. i. 169. 16.

Obs. : (a) Compare Latin *pedibus aegers* (equiv. to पादेन खञ्जः), *virtute praecedunt* (= विक्रमेणातिशेरते), etc.

175. The Instrumental is often used to qualify statements, being generally equal to English adverbs :

"यथा प्रकृत्या मधुरं गवां पयः" As cow's milk is naturally sweet, H. i. 16.

"मायया, अमायया" Deceitfully, guilelessly, M. vii. 104.

"सुखेन लभ्याः" Easily to be got, Ki. i. 17.

"न खरो न च भूयसा मृदुः" Neither strict nor exceedingly mild, R. viii. 9.

"प्रायेण श्रेयांसि लब्धुमसुखानि विनान्तरायैः" As a rule, it is difficult to acquire anything good without impediments, Ki. v. 49.

Obs. : It will be seen that, in English also, the idea may be expressed by '*by*' or '*with*' : प्रकृत्या (= by nature) ; मायया (= with deceit) ; सुखेन (= with ease) ; etc. So in Latin *natura* (= निसर्गेण), *magna diligentia* (= महता यत्नेन), etc.

SECT. III. INSTRUMENTAL OF TIME AND SPACE.

176. The Instrumental denotes the time or space in which an action is finished or expected to be finished :

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177. The Instrumental is used with Verbs signifying *to be deprived, to be freed, to get rid of*:

"प्राणैरेनं न व्ययूयुजत्" Did not deprive him of his life, D. i.

"मदनेन विनाकृता रतिः" Love deprived of Cupid, Ku. iv. 21.

"प्राणैर्वा हास्यतेऽचिरात्" Or will be soon deprived of his life, A. r. ii. 2. 62.

"शूद्रः सर्वेण हीयते" Sudras forfeit every thing, M. vii. 374.

"विरहितैरचिरद्युतितेजसा" Destitude of the lustre of lightning, Ki. v. 6.

"मुच्यते पातकैः सर्वैः" Gets rid of all sins, M. xi. 259.

Obs.: Verbs signifying *to free*, however, more commonly agree with the ablative: "तस्मात्पापात् प्रमुच्यते (= is freed from the sin), M. XI. 23.

178. The Instrumental is used with the particles अलं (= enough of), कृतं (=away with), किम् (= what is the use of):

"अलं विवादेन" No use of quarrelling, Ku. v. 82.

"अलं क्रिया" Away with shame, R. v. 58.

(c) Compounds with स- are common : "सकलत्रसोदर्यो मोचयितव्य." (= should be released with his family and brothers), Mal. I.

CHAP. XII. THE DATIVE.

SECT. I. DATIVE OF INDIRECT OBJECT.

180. The Dative is used to denote the indirect object of a verb, representating English '*to.*' Verbs meaning *to give, to deliver, to rend, to communicate, to disclose, to explain, to shew, to promise, to represent,* and the like require this construction :

"किं वस्तु विद्वन् गुरवे प्रदेयं" Sir, what things are to be given to your preceptor, R. v. 24.

"तस्मै राजा ददाति तनयाञ्च यौवराज्यञ्च" The king gives to him (his) daughter and lieutenancy, K. s. 24. 53.

"सुमतये मन्त्रिणे तदनुजमर्पितवान्" Gave his younger to the minister Sumati, D.

"इयं पत्रिका तस्यै कन्यकायै देया" This note is to be delivered to her, K.

"तं दिदेश मुनये सलक्ष्मणं" Made him over to the sage with Lakshmana, R. xi. 2.

"भोजेन दूतो रघवे विसृष्टः" An envoy was sent by Bhoja to Raghu, R. v. 39.

"प्रजिघाय हरिरस्मै हरिणीं सुराङ्गनां" Indra deputed to him the nymph Harini, R. viii. 99.

o reply to the cursing king of Chedi, Si.

ागमयतेऽथ नरेन्द्रान् स स्वयंवरमह्वाय महेन्द्रः"

ापरिषदं ब्रूहि सेनान्ये वीरसेनाय लेख्यतामिवं क्रिय-
Mal. v.

a) Verbs signifying *to give, to impart* accasionally agree
ative *on* : "वितरति गुरुः प्राज्ञे विद्यां यथैव तथा जडे" (= teachers
vledge to the dull as to the intelligent), U. II. 14. ; "दानञ्च
पात्रे गुणान्विते", "यष्टिं ये तु प्रयच्छन्ति नेत्रहीने तु दुर्बले", Hemadri.
s meaning *to bring, to take, to send, to speak, to shew,*
second object instead of the dative (§ 158, 159).
s of motion generally take the accusative (§ 162 and

er this rule, come Pánini's rules I. 4. 34-5, 39, and 42 :
ं धारयति" (= ows hundred *to Devadatta*) ; "प्रतिशुश्राव काकु-
प्रतिक्रियां" (= the descendant of Kakutstha promised *to*
moval of the danger), R. xv. 4. ; "किमेवं राज्ञां पुरत आत्मकर्म
why are you so bragging of your own acts before the
v., but "श्लाघमानः परस्त्रीभ्यः" (= boasting to other's wives),
3 ; "अशपदव मानुषीति तां" (= cursed her "be a woman"), R.
ut "अशपत सीतायै" (= he swore to Sitá), B. VIII. 74. ;
ुमिच्छुः" (= intending to conceal from the goddess), but
ते" (= conceals to Devadatta), Vámana. In the last case,
is very rare, but it should be noted that in Latin and
h verbs take two accusatives. In the case of श्लाघ् and
direct odject of person is more commonly expressed by the
with another word. In the first two cases, the person
the dative.
verbs may take the dative in similar senses : "ईक्षितव्यं
धर्मी रक्षसामयं" B. VIII. 76. [Pánini's I. 4. 39. refers to
nterest].
Latin and Greek also, the indirect object is often expressed

ng fame), R. I. 7. ; "शस्याय (= शस्यमुत्पादयितुं) मघवा
or producing crops), R. I. 25.

is used with words meaning good in the sense of
4). So in Latin. But the genitive must be used
od of (example 2) and the locative in the sense of
ता ज्वरे" (= sour gruel is not good in fever), Sr.
not expressed in Sanskrit Grammars.

le I. 4. 44 appears to be wrong: "सम्भोगाय परिक्रीतः"
oyment), B. III. 78. and "कियता मूल्येनैष पुस्तकी गृहीत-
ice this book was bought), P. II. 4. The Dative
ntal have quite different senses. Sanskrit Gram-
are identical.

4. 39. falls under this rule: "ईक्षदत्तायेक्षते (= looks
ásiká.

aning *strong* (शक्त, समर्थ, etc.) occasionally agree
"असमर्थां विभीषाय", "कथं नु शक्ता बाधाय", Mah. I. 23-4.
y agree with the infinitive or the locative (§ 214).
the sake of is often expressed by अर्थे or अर्थं with
त्मार्थे पृथिवीं त्यजेत्", P. I. 386. ; "मदर्थसन्देशमृणालम-

of Interest is as common in Latin and Greek as
bono fuerat" (= कस्य हिताय).

ला विद्युदातपायातिलौहिनी। पीता वर्षाय विज्ञेया दुर्भिक्षाय
en by Vámana under a special rule. But it falls

ning *sufficient* often agree with the Genitive ins-
ive, when the sufficiency is with reference to
न पर्याप्त" (= not sufficient even for one), Mah. I.

SECT. III. SPECIAL RULES.

Dative is used with Verbs meaning *to*
nvy, *to malign*, *to offend*, *to tend*, स्पृह्

r (however) fresh, odorous, cool is not
ne satiated with it, N. iii. 93.
ते भवते" As pleases your Honor, V. ii.
नूजां यतात्मने रोचयितुं यतस्व" Strive to
ghter of Himálaya agreeable to the Con-
16.
गृणाति" Recites after the sacrificing

ग्रणन्त्यन्ये कृतार्था नैव मद्विधा:" B. viii. 77.

and द्रुह् (Pánini I. 4. 38.) preceded by a preposition
ve: "क्रुध्यन्तं न प्रतिक्रुध्येत्", M. VI. 48.; "तं न यदुरपा:
; "संक्रुध्यसि इथा किं मां", B. VIII. 76.
to be angry often agree with प्रति and accusative:
. I. 75.
e Dative is found in the Bhatti (XVIII. 9.) and
amadisvara. But read Kaiyata (under Pánini I.
त्र संप्रदानसंज्ञा न भवति, विधिरक्रोधार्थत्वात् : अनभिनन्दनेऽपि
ति". Read also "द्विषन्ति मन्दाश्चरितं महात्मनां", Ku. v.
पुरा प्रकृतिभिर्न प्रत्यहं सेव्यते", Sa. VI. 4.
from स्पृह् may agree with the Dative: "कामम स्पृहयितुं कपिं स्त्रीभ्य:", B. VII.
हां", Ve. III. 27.; "स्पृहयालुं कपिं स्त्रीभ्य:", B. VII.
h the locative: "स्पृहावती वस्तुषु केषु मागधी" R. III. 5.
te) without any prefix governs the accusative:
V. p. v. 38. 71.
ns the accusative: "दग्धं परं सास्रं न ताम्यतेऽपि इत्य-
)ः.
ed from रुच् agree with the locative or with उपरि
ां सुरुचिर्नृप:", V. p. I. 2. 19.; "क सा भीमानामुपर्य-

, असूय्, etc. agree with the genitive: "अभिद्रोहेण
; "केनाभ्यसूया ते जनिता", Ku. III. 4.

16

en used independently in the beginning of addresses:
विभुवनविजयी धार्मिकः सत्यवादी", J.
words meaning *good* often agree with the genitive:
" U. II.; "अपि कुशलं प्रजापालस्य मातुः", U. IV.; "क्षेमम-
" (=we are well, I hope you are well too), Pra. II.

ke the ethical Dative of Latin, the Da-
onally but rarely used for the genitive:
नापतिर्मह्यं" You are our General, Mah.

नयं तुभ्यं" Spoke to your son, Mah. vi.

वार्यकं याज्ञापटवे वटवेऽर्जितुं" N. xvii. 28.

This use of the Dative is however archaic and
avoided.

ases, *of* and *for* are interchangeable. Hence this
loco nomen est = Troy is the name for this place.

e Dative is used in some formulas with
ressions स्वाहा, स्वधा, वषट्, etc:
वाहा", "चण्डग्रिखायै हुं", "फट् चण्डाय कवचाय
P.

may be used independently in compounds: "स्वाहास-
मलीमसमलीढ पावकः", Si. XIV. 25.

HAP. XIII. THE ABLATIVE.

. I. ABLATIVE OF SEPERATION.

e Ablative of seperation is found with
s, representing English *from*:

eir) employments without first
Mah. ii. v. 73.

:शासनं त्रातु'" To save Dusshasana t
ii. 43.

स्याद्दिमुच्यते" A debtor is freed from sla-

T. II. ABLATIVE OF ORIGIN.

Ablative is used to denote source with g *to spring*, *to arise*, *to learn*, and the

दंश कुलानि। एकं भगवतः कमलयोनेर्मनसः
दिभ्यः संभूतं, अन्यदग्ने रुद्भूतं, अन्यत् पवनात्
तान्मथ्यमानादुत्थितं, अन्यज्जलाज्जातं, अन्य-
नगतं, अन्यत् सोमरश्मिभ्यो निष्पतितं, अन्यत्
ह्वतं....", K. i.

ायते कामः कामात् क्रोधोऽभिजायते। क्रोधाद्-
संमोहात् स्मृतिविभ्रमः॥", G. ii 62.

ात् प्रभवति शैलोदं नाम तस्करः" From its lake called Hill-Water, Mat. 129, 22.

स्य रुधिरं न पिवाम्युरस्तः" Shall I not drink e chest of Dusshasana, Ve. i. 15.

यत् स्वन उच्चार" The sound which then e ground, N. iii. 2.

ात्" Not from respect, N. ix. 1.

नात्" For disregarding her, Ṛ. i. 79.

हाद्भयान्मैत्रात् कामात् क्रोधात्तथैव च । अज्ञा-
न साक्ष्यं वितथमुच्यते ॥", M. viii. 118.

ompare Latin "*addere studio*" "*exultare gaudio*" etc.
represents *for* and *a clause*, the ablative is always
Instrumental : "न तादृक्पदार्थप्रतीतिः" (= not so as
of any such substance), S. d. 24. ; "प्रत्यक्षादीनाम-
:" (= sensation etc. are not sources of knowledge
arranted in the three divisions of time), N. d. ii. 1. 8.
ules ii. 3. 24 and 33. appear to me to be unneces-
under this rule : शताद्बद्धः (= confined for hundred
क (= released for a little). But the explanation of
not commend to me. It is no doubt true that
not used in a sentence like "स्तोकेन विषेण हतः", be-
s the means and not the cause, but it will be quite
तोकाद्विषान्ममार" (= died from a little poison).

the case of non-feminine nouns, the Ab-
used adverbially instead of the Instru-
pare § 175) :

कामतोऽपि वा" Unintentionally or inten-
vii.

ज्ञानात्" Accidentally, unknowingly, M.
51.

नियोजयति" Forcibly employs me, K.

ATIVE WITH VERBS AND ADJECT

Ablative is used with verbs m

s generally found with the accusative : "किं त्वं माम-
पराक्रमं", B. XIV. 19. ; "जुगुप्समाना हि मनी इतं सदा",

adds सुह्, but it does not find place in later gram-
itya, Kramadisvara, Padmanábha. Read also "सुख-
मुज्ज्वलितं मनः", Ki. xv. 2. ; "धीरसत्त्व न सुष्यति", G. I. 13.
be added that Pánini does not mention any of these

e Ablative is used with words meaning
"seperate", "other" :

न्यं भर्तृभ्यो नाभिजानामि कञ्चन" As I do not
dy else but my husbands, Mah. iv. 16. 18.

वात्र पृथक् मते मम" In my opinion, not
m the thousand-eyed (Indra), N. ix. 52.

भिन्नः" Not different from me, V. p. v. 33.

राद्न्यः" Other i. e. other than God, S. i.

राघवाद्वंशात्" Except in the family of Ra-
3.

his sense is occasionally understood : "नान्तकः कुसुमायु-
no death *except* the flower-armed), Ku. VI. 44.
lso said to agree with the Instrumental, but such

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v. ABLATIVE OF COMPARISON.

e Ablative is used with comparatives,
glish *than* is used :

भ्यो रथिनं गजेभ्यो गजयोधिनः:" Charioteer
n chariots and elephant-fighters from
ah. vi. 63. 14.

Ablative is used to denote the distance
nything appears or is done :

:, को वार्यः, कस्य वार्यः:" ? Where from
nd who you are, and whose son, Mr. ii.

ग्र समिधः:" Bringing fuel from a distance,

तदूरे" Not very far from here, K. i.

ith words meaning *far*, the Genitive may be used :
(= not far from the pond), P. I. 7.
s meaning *near*, the Genitive is most commonly
काशं गच्छाम." (= we will go up to Bhasuraka), P. I.
वीनाथी वर्तते", Sa. III.
e II. 3. 35. is wrong, if understood without any
to a distance), दूरात् (= from a distance) and दूरेण
rom) are not identical.
म = *went to you* ; त्वदन्तिकाच्चगाम = *went from you* ;
vent by you.
y be equally used with these words: "ग्रिरषि पयी
. I.
ally uses *a* or *ab* with ablative in such cases :

Ablative is used to denote the direc-
ce from another :

तवर्षादुत्तरेण" To the North of this Hin-

पश्चिमोदीच्यां" To the northwest of Kailá-
4.

SECT. I. PRELIMINARY.

Genitive denotes the dependence of one or Pronoun) on another :

स्य, स्थानं स्थिति:" The abode of fortitude, corum, K. i.

मम च वैरं" Enmity between him and me,

पद्मानां सेहे मधुमदं न स:" He could not xicating nectar of the lily-faces of Ya- R. iv. 61.

he Genitive generally represents *of* in English, but used (1) when *of* merely connects words in apposition means *having* or *possessing* : "सर्वे वयं" (= all of us), शीर्षे शुभे मासि" (= in the auspicious month of Agrahá- 182 ; महाधन: (= of great wealth), दशमुख: (= of ten

itive is often expressed by compounds : "सुनन्दावचनाव- end of Sunandá's speech), R. VI. 80 ; "शैलप्रतिमा" (= ne), Mr. II.

er § 122. b. Hence "कुरुक्षेत्रांश्च मत्स्यांश्च पञ्चालान् शूरसेन- स्चैव नरानाग्रानीकेषु योधयेत् ॥", M. VII. 193.

his rule, the Genitive is used with हेतो:, कारणात्, अर्थे, ."§ 172. b.) : "इषलस्य क्रते" (= for the sake of Chandra 26. So in Latin *causa*, *gratia*, *ergo* agree with the

ady commented on Patanjali's modification of Pánini's The forms किन्निमित्तं, किंकारणं, किमर्थं are found but

Possessive Genitive with the verb *to be* rstood) is often used where in English is used. In such cases, the English the Genitive and the English object subject:

ऽन्यदपि प्रष्टव्यं" I have something more

शंसितिरस्यां दिव्यतां प्रति" I have no doubt nity, K.

कस्यचिद्विदेहराजस्य छायामप्यवस्कन्दितुं" power to trample even the shadow of ideha, Vi. iii.

BJECTIVE AND OBJECTIVE GENITIVE.

Genitive often denotes the subject of ressed in the word on which it depends:

तं कालिदासस्य" This work of Kálidása,

ाशात्" On the death of (their) husband,

रणेऽरीणां" In battle, yo re invincible mies, Mah. vi. 23. 19.

e Subjective Genitive cannot be used with Ac- stantives meaning *any act*: "नृपेण पाणिग्रहणस्पृहेति" g for the *acceptance* of your hand *by the king*, N.

f Pánini's aphorisms is wonderful). The first is
ong others, by Vámana.

wever, be added that such ambiguous construc-
ionally found in Latin.

genitive may be used with any substantive:
M. n. i. e. acquisitions) फि विसगांय सतां वारिसुचामिव",

Genitive often denotes the object of an
sed in the word on which it depends:

ं वृत्तान्तानामनभिज्ञास्मि" I am not ac-
such affairs, K.

नामागमः, कथं शास्त्राणां परिचयः" How you
ls, how you became familiar with the

सुरास्तस्मै शमयित्रे सुरद्विषां" The gods bow-
he checker of the enemies of gods, R. x.

तणविधौ तयोः क्षमा" For it is sufficient to
, R. xi. 6.

here is difference of opinion as to verbs taking two
saying only the Principal Object can be put in
hers holding that both the objects can be put in the
ग्र ग्रामं" (also ग्रामस्य according to the latter) (= taker
e village), Kásiká. Vámana, however, excepts from
: "नेतव्या ग्रामं (never ग्रामस्य) अजा देवदत्तेन".

eneral use is that where the second object stands for
etain that construction but is generally put in the
(§ 217): "प्रार्थेनाधिकफलं निपतत्फला", Ki. XIII. 61. If it
ative, two genitives *may* be used, the first being a
ive: "गवां दुग्धस्य दोह."; "समुद्रस्यामृतस्य मन्थनं" "नगस्य

नभूतां न वृष्णय:" Not the Vrishnis—the onourable, Ki. ii. 44.

ष्याणि तयोस्तृतीया" Happy (girl), you are . vi. 39.

धानामिकैकमप्येषामायतनं, किमुत समवाय:" of these is the seat of all indecencies, heir) combination, K.

नयोरन्यतरा" Accept one of the two,

pare Latin *consulum alter, primi juvenum*, etc.

Partitive Genitive is used with Superords equivalent to Superlatives :

नानां मम" The eldest of my sons, Mah.

दधि: श्रेष्ठो गौर्वरिष्ठा ... he ocean is f lakes, the cow is t ... uadrupeds, 9.

ाहसिकानामग्रणीर्विद ... e foremost he greatest of the ...

ompare Latin *maxime pr* ... *minimus*, etc.

be used with the Geni ... in Latin, in glish *among*.

. GENITIVE OF PL... E.

e Genitive is used ... ent with

नदस्य समया गिरा" With their sound like
vi. 73.

ीस्त्रिभुवनमपि नैति मन्ये तुलां", Ki. v. 21.

Instrumental may be equally used except when
ent is made with reference to one individual ("उपमा
Kásiká) : "विष्णुना सदृशो वीर्ये" (= equal to Vishnu in

down (II. 3. 72) that the Instrumental cannot be
nd उपमा. But he is wrong, unless understood as
exception above noted : "स्फुटोपमं भूतिसितेन शम्भुना" Si.
ोढति दन्तवाससा", Ku. v. 34. Táránátha Tarkaváchas-
says of the last example 'सहार्थे तृतीया' इति मल्लिनाथः.
ly relied on his memory. What Mallinátha says is
सदृशवाचित्वात्तयोरप्यतुल्यार्थैरतुलोपमाभ्यामिति न तृतीयाप्रतिषेधः
न एव ग्रहणादिति". The defence is lame.

CT. VI. GENITIVE WITH VERBS.

he Genitive may [illegible] the follow-

ध्येति (= to remem[illegible]k of) :
शन्ति न दिवः सुरसु[illegible] not induce
to think of heave[illegible].
सारस्वतसूक्तिसृष्टेः" [illegible] the fluent
Sarasvati, N. xiv. 8

This construction is o[illegible]nd in the Pas-
यसरः स्मृतोऽसि नः" (= w[illegible] as the highest
g respect), Sa. v. 16.
he object is referred to d[illegible]ccusative must

eaning *to have mastery over, to control*, (ईश्, Pánini
): "मायानामीशिषे न च" B. IX. 57. ; "सर्वस्यापार्थितोऽपि
ष्यो जन:", C. I. More properly, they agree with
Reference. In the sense of *can*, they generally
nfinitive.

pounds implying *imitative effort* (प्रतियत्न, II. 3. 53.) :
:", B. VIII. 19. ; "मनु कलभेन यूथपतेरनुकृतं", Mal. V. ;
भगवती नारायणस्य", K. But more commonly, they
ive : "एधोदकस्योपस्कुरुते", Vámana.

पण in the sense of *dealing* (in sale transactions),
ling) (II. 3. 57.) : "शतस्य व्यवहरति" ; "सहस्रस्य पणते",
मपणिहासी", B. VIII. 121. But this use is extremely
ative being preferred in the second sense and the
the first sense : "पणस्व कृष्णां पाञ्चालीं तयाऽस्मान् पुनर्जय",
"चलोऽग्लहः पणितुं परस्य", Mah. II. 67. 47.

the sense of *staking* (II. 3. 58) : "शतदीव्य बन्धुभोगानां",
ánini seems to have thought from his II. 3. 59 that
उपसर्ग must take this construction. But he is wrong,
r the Instrumental being always preferred : "कितवा
हं दीव्यामि द्रौपद्या", Mah. II. 65. 29 and 39.

sense of *knowing of* (II. 3. 51. : the rule is different-
native Grammarians, but Vopadeva's "ज्ञोऽर्थेऽकृत्स्ने
unmeaning to me) : "न वयं तस्य जानीमः" (= ...
.

essing (II. 3. 55) : "भुव्या नाथस्व वैदेहि", B. VIII. 120.
lete. In the sense of asking, it takes the accusa-
पतिं न भूभृतां", Ki. XIII. 59.

(रुजार्थानां भाववचनानामज्वरेः) is unnecessary : "चौरस्य
रस्य रोगो रुजति (like तपस्यते). When transitive,
Kásiká.

SECT. VII. SPECIAL USES.

Genitive is idiomatically used in vari-

ill be seen from the above examples that such use
lantic, is very ambiguous.

IAP. XV. THE LOCATIVE.

is no Locative in Latin or Greek, the Ablative or
n and the Genitive or Dative partially in Greek
Even in Sanskrit, the Genitive and the Locative
on in the dual and the Genitive and the Ablative
ılar.

SECT. I. PRELIMINARY.

e Locative is used to denote the place or
h any thing is or expected to be, being
English *in* or *on* :

लाकमलमलके बालकुन्दानुविद्धं, नीता लोध्र-
रजुतामानने श्रीः। चूडापाशे नवकुरबकं चारु
ीमन्ते च त्वदुपगमजं यत्र नीपं बधूनां॥", Me.

र्यमथाभ्युदये क्षमा, सदसि वाक्पटुता युधि
i. 31.

वचनकौशलेषु सम्यग्विनयनं, शब्दहेतुसमय-
त्वावबोधनं, द्यूतकलास्वभ्यन्तरीकरणं" Tho-
tion in the arts of writing and conver-
icial acquaintance with the sciences of
ic, and philosophy, and complete mas-
ts of gambling, D. ii.

3. a.) and can take only a Possessive Genitive :
R. IV. 18. ; "लोकानामीश्वरेश्वरः", Mah. VI. 66. 1. ;
h. V. 39. 1. ; "कनीयान् मम दायादी धृता थेन जरा मम"
. I. 83. 27. ; "दर्शने प्रत्यये दाने ऋणिद्रव्यार्पणे तथा । चतु-
ष्टो मनीषिभिः ॥", Vri. ; यो यस्य प्रतिभूस्तिष्ठेत्" (= he who
r any one), M. VIII. 158.
, however, the two senses are equivalent : „स्त्रियः
= and women are witnesses for women), N. s.
might have been greatly extended : "तस्यामस्य अभ्
। इति", Mah. I. 93. 47.
appears to be wrong, आयुक्त and कुशल agreeing
.

Locative is used with Verbs meaning
pledge, to believe, to attribute, to apply,
to abide by, to be born of, and the like :
र्वकार्याणि निक्षिपेत्" Should entrust all
. 59.

असद्वृत्तेषु राक्षसः कलत्रं न्यासीकरिष्यति"
not leave (his) family with men not
. i.

सिति कुत्र कुमारी" Where does a virgin
n, N. v. 100.

स्तपसि महात्मना" You have devoted your-
penances, K. i. .

तुल्यमखिलां सुदती लगन्तीमाखण्डलेऽपि च
क्ष्मेतां" The fine-toothed (girl) hearing
ually applying to Indra and Nala, N.

ıe Locative is used to denote the object ut or in connection with which any thing . It is then equivalent to the Dative of ect or to the Accusative with प्रति :

्‌ खलु मे कौतुकमस्मिन्‌ विषये" I have very ty about it, K.

[प्रकृतिभिः] राजन्यविरुद्धाभिर्वृत्तिभिर्वर्तितव्य" le should be loyal towards (their) sover-

तस्यां सौहार्दं" I know your affection for

ौच्येषु कुलोचिता ते" Your regard for those respect is becoming your race, R. v. 18.

व त्वादृशि वाग्विगर्हणा" To say "no, no" ebuke to (men) like you, N. ix. 25.

कमत्य" There is unanimity about it, H. i.

ुक्ते मिथुने कृपावती" Feeling pity for the ıited in front, Ku. v. 26.

ायं कुरु" Have compassion towaris me, . 12.

ने पिपासा" Thirst for suckling, Sankara.

द्धा:" Greedy of cattle, Mah. iv. 32. 2.

र्गसंस्कारे आरब्धव्ये किं कौमुदीमहोत्सवेन" Then e use of moon-light festival when the forti- re to be repaired, Mu. iii.

) Compare Ablative Absolute in Latin and Genitive Greek.

ocative Absolute may be used with entire propositions by इति, एवं, and the like : "...... इति विज्ञाते प्रतिकूल- . 74. ; "एवं वादिनि देवर्षौ", Ku. vi. 84.

Sometimes a noun itself may stand in the bsolute, the word qualifying being under-

षु विवाहेषु गवां भक्ष्ये तथेन्धने। ब्राह्मणाभ्युप- ये नास्ति पातकं॥" There is no sin in swear- त्ते) before women, in marriage ..., M. viii.

वर्णे [परे] दीर्घः" [The vowels] अ to ऌ [be- when a similar vowel follows, Pánini vi.

e last use is common in Grammar.

SECT. IV. LOCATIVE OF TIME.

he Locative is used to denote the time tion takes place :

ाढस्य प्रथमदिवसे" On the first of Asádha, Me.

षु राष्ट्रेषु कतमत् सम्रु सत्पुरुषभूयिष्ठञ्च"
countries you have seen which is the
bounding most in good men, D. vi.

ोऽपि यथैव शान्ता प्रिया तनूजास्य तथैव सीता"
our daughters-in-law, Sitá was as dear to
daughter Sántá, U. iv. 6.

तिः, नगरीषु काञ्ची, काव्येषु माघः, कविकालि-

Genitive may be used in a similar sense (§ 206),
be added to convey the sense of *among*.

e Locative is used in lexicons to denote
of:

च बलीवर्दे रश्मौ च कुलिशे पुमान्। स्त्री सौर-
दिवाग्भूष्वपु भूम्नि च॥" [The word] गो, in
e, denotes *the heaven*, *a bullock*, *a ray*,
olt, in the feminine, *a cow*, *the eye*, *an*
rter, *speech*, *the earth*, *water*, *abundace*,

कर्मकः" [The verb] मा is neuter in the
suring, S. k.

e Locative is occasionally used to denote
purpose for which any thing is done :

स्मिन्निमित्ते" Say what for, Mu. i.

जीवितञ्चैव परार्थे प्राज्ञ उत्सृजेत्" A wise
for others his wealth and life, H. i. 43.

ऽधो हहत: पयोधरान्" Just bellow large
Si. i. 4.

also occurs as an adverb: "अधोऽध: पश्यत: कस्य महिमा
2.

नु (=after: in various senses):

ध्यामनु राजधानीं" Flows along the town
R. xiii. 61.

नु ते प्रियाविरहजां त्वन्तु व्यथां मानुभू:" Every
s is after me, but may you not feel the
peration from your beloved, V. iv. 40.

ममनु लाभसम्पद:" All fortunate gains are
or to) acquisition of friends, Ki. xiii. 5.2

य कान्तमनु चित्तहृत:" Sent fascinators after
lovers, Si. ix. 55.

नु तं प्रययौ" Parvata followed him, N. v. 2.

he last sense, it is mostly joined to verbs: "मामनि-
It is also found in compounds: अन्वद्रि (= every
on the mountain), Si. VII. 1.

न्तरा (=between : rare):

रा वसुमतीं" Between heaven and earth,

लयमन्तरा रवे:" Between sun-rise and sun-
7.

s commonly used as an adverb: "अन्तरा पितृसञ्ज्ञां, अन्तरा
शकनाशमयं कुर्वन्नालापं" (now ... now ... now), K.;
रा", Vi. VII. 28.

र्युपरि (= above all, just above : rare) :
स्तं दृषदः समन्तादुपर्युपर्यम्बुमुचां वितानैः", Si.

more common as an adverb : "उपर्युपरि पश्यतः सर्वं एव

कषा (= near : very rare) :
कषा हनिष्यति" Killed near Lanka, S. i, 68.
रितः (= around, all about) :
रितः" Around the altar, B. i. 12.
कनकस्थली:" All about the gold beds, Si.

oftener found as an adverb : "परितस्तान् बिभिदेव", B.
पार्गां परितः प्रहारिणी", Ki. xiv. 34.

ति (= to, towards, about) :
सीतां वराकीं प्रति" Pity for the poor Sita,

र्गं प्रति साधु भाषितं" You have said one
about Siva, Ku. v. 81.
ति समुत्पन्ने विवादे" When a dispute arises
laries, M. viii. 225.
चैद्यं प्रति" Angry with the king of Chedi,

दिशं प्रति चालयाश्वान्" Drive the horses
North-east quarter, V. i.

also often found joined to Verbs or in compounds :

ाश्च" यशसा समं वपुः" (= along with fame
.

III. WITH THE ABLATIVE ONLY.

न्तरं (= after) : "पितुरनन्तरं" = after (his
h), R ix. 1.

oftener found in compounds : "शोकमवर्षानन्तरं", D.

(= except : very rare) :
र्तेभ्यो वृष्टो देवः" It rained except in Tri-
á.

mostly found joined to Verbs and occasionally in
ननीभिरपहस्तितधैर्य", Ki. IX. 36. ; "कुसुदवनमपश्रि", Si.

र्क् (= after : rare) :
त्र्यब्दात्" After three years, M. vii. 30.

also rarely found as an adverb : "कथं वा दीयतामर्वा-
", Ki. XI. 76.

(= up to, as far as, from) :
गात् ब्राह्मणस्य" Of Bráhmans, up to the
M. ii. 38.

न्द्रात्...... आ तीरादक्षिणार्णवस्य" From the
p to the coast of the southern ocean, Mu.

ादा नखान्तात्" From tip to toe, A. t.

In compounds, it is used adverbially in the Accusa-

रि (= except : "अपपरी वर्जने", Pánini i. 5.
ete).

is, however, common as joined to Verbs : "सन्त. परीचा-
al. I. 2.

पूर्वं (= before) : "मातृतश पूर्वं" = and
mother, Da.

) It is more common as an adverb : "पूर्वं तावदहं मूर्खः",
Hence attributive compounds : "पूर्वांशो वा पितृदिवसातिथिभ्यः",
Note the use of the Ablative in such cases.
adjective also, it has the same construction in the
"पूर्वो ग्रीष्माद्वसन्त." (= the spring precedes the hot season),

e sense of *east of*, it may also agree with the Genitive

प्रति (= in exchange of : comp. § 240) :
ानस्मै तिलेभ्यः प्रति यच्छति" Gives him *dal* for
á.

This construction is, however, very doubtful and probab-
ly in Grammars.

प्रभृति (=from) : "बाल्यात् प्रभृत्येव विरूढसख्यः",

It is often joined to adverbs as in English : "तदा प्रभृति"
en), Ku. v. 55.; "अद्य प्रभृति" (= from now), Ku. v. 86.

प्राक् (= before) : "प्राक् चन्द्रगुप्तप्रवेशात्" (=
handragupta's entry), Mu. ii.

(a) It is also used as an adverb : "प्राक् सन्निकर्षं सगरेश्वरस्य",

इतो:" Even without any cause, Sah. iii.

Instrumental is mostly found and the Ablative is

marians add नाना in the sense of विना, but I do not
ng it in any writer : नाना देवदत्तेन or देवदत्तात् [or देवदत्तं],

---

ECT. VI. WITH THE GENITIVE.

ो, अग्रत: (= before ; in presence of) :
; "न गणस्याग्रतो गच्छेत्", H.

y are also common as adverbs : "अग्रावे इसना", Ki.

ः (= under, below). अधस्तात् (= from

शकटस्याधो बालपर्यङ्किकातले", V. p. v. 5. 22.
स्तात्" From under the trees, Si. v. 62.

They are as common as adverbs : "अधस्तात्मानेरितापश्रिय-

lso occasionally joined to Verbs and Nouns :
मरिन्निपातिनौ.", Ki. xvi. 55. ; "तपस्विनां दूरमधश्चकार सा",

s occasionally used in the sense of अधम् : "तिर्यगूर्ध्वमध-
71.

न्तरे, अन्तरेण (= between : comp. § 232-3) :
समत्योरन्तरे मध्यं वय:" Middle age is [the
ween sixteen and seventy [years], Sr.

परि (= over, above, towards), उपरिष्टात्
ove) :

middle. In English, "*the king fell in the middle*

:

on in Genitive compounds but also rarely found in
ounds : "मध्येमहाराजकमाज्ञहार", N. x. 92.
(= before the face of), प्रत्यक्षं (= before the eyes
ed as prepositions, come under this section : "प्रि-
I. 40. ; "सख्यु: समचमिति चाधिकजातलज्जा", Ku. III. 75.

. VII. WITH THE LOCATIVE.

(= over, above : rare) :

हारवर्म्मण्यधि विदेहा जाता:" The people of
this day be over Prahāravarmá, D. iii.

often joined to Verbs and also found in compounds :
, Si. II. 26. ; "अधिरजनि" (= at night), Si. VII. 52.
grammarians include उप giving it the sense of *above*,
t greatly the correctness of the coined illustrations.
s *near*, *about* and includes the ideas of हीन and अधिक
ini's I. 4. 86-7., but it is never = अधि and Pánini's
be applied to it.

CHAP. XVII. ADJECTIVES.

SECT. I. PRELIMINARY.

djectives are often used for Substantives,
culine for Persons, in the Feminine for
d in the Neuter for things :
छति निरापदि सर्व:" Every (body) wishes to
(places), Ki. ix. 16.

ावत् श्रोतुमर्हति कुमारः" Your highness be
en attentively, Mu. iv.

विवृतो युद्धे जातु युध्येत पाण्डवः" But the
never fight with me openly, Mah. v.

निरीक्षन्ते" Look at you closely, Mah.

Latin also, Adjectives are so used as Adverbs :
अजानन् क्षतवान्मई).

cusative Singular Neuter in agreement

अशरीरावभवती दृश्यते" She looks very un-

भिधीयतां" Speak clearly, Sa. ii.

धु विचिन्त्य" Thinking well of us, Sa. iv.

ानः" Being talked to frankly, B. xii. 83.

his use is very common, specially with compounds
, तदादाय सलज्जञ्च सहर्षञ्च मामभाषत", D. II.
occasionally found in Latin *dulce loqui* (= मधुरं

II. DEGREES OF COMPARISON.

Comparitive is used with the Ablative
e Superlative with the Genitive (§ 206)
e (§ 223), according to sense :

चारुतरं वसन्ते" [My] darling, every thing
y in the Spring, Ri. vi. 2.

विधुरुचिः" [Her] great enemy moonlight,

मलयगिरेरहमुपेतः" I have come very quick
unt Malaya, Vi. v. 15.

use is also found in Latin.

he Superlative is often used to denote that
ists in a high degree without any reference
on :

द्वृद्धतमोऽपि राजा" The king, though very
very young (man), B. ii. 44.

ना प्रियतमा यतमानमपाहरत्", N. ix. 7.

he Comparative and Superlative termina-
casionally joined to Verbs and primitive
the forms तरां and तमां :

बीजानि जानामितमां तमांसि" I certainly
ness (to be) its seeds, N. xxii. 29.

रश्मौ क्रियततरां त्वया" You have made the
important, Si. i. 36.

दृश्येतरामसौ" He is looked with great
xvi. 42.

तां वदनसरोजमस्विदत्" His lotus face again
eatly, Si. xvii. 6.

तरां" Very early in the morning, B. xi. 31.

second construction is not common with smaller

(= one) is Singular : द्वि (= two) is three) to नवदशन् (= nineteen) are plu-", R. ; "ये द्वे", Sa. ; "तिसृभिस्त्वमवस्थाभि:", रका द्वे तिस्र इति संख्यानेन", M. n. on Me.

is often used in the sense of *alone, only* : "एकोऽधुना न्", Dh. एके in the plural is used in the sense of के ... इत्यन्ये" (some say ...... others say ...), S. ; = of some systems), S.

compounds as द्वित्रा: (द्वा, त्र) (= two or three), R. v.) (= four or five), Ki. XVIII. 6 ; पञ्चषा: (षा, ष) (= . ; etc.

dinals from विंशति (= twenty) to नवति e feminine and Singular :

तसरै:" In twenty years, Raj.

णां षष्ट्या तु द्रौणि: पार्थमवाकिरत्", Mah.

महाबाहु: शरै: सन्नतपर्वभि:", Mah. vii. 131.

Old writers occasionally use them in the plural, but emned : "षट्त्रिंशद्भिस्ततो भल्लैर्निंशितैस्तिग्मतेजनै:", Mah. VII.

however, be used in the dual and plural to convey *three thirties*", "*five fifties*", etc. But they remain ey qualify other numerals : "षष्टिं शतसहस्राणि चका-Mah. I. 1. 104.

(= nineteen), नवनवति (= ninety-nine), etc. come un-

Ordinals are used with the Genitive,
nstrumental, according to sense :

ट्रोनां पञ्चदशानां भ्रातॄणां षोडशश्चित्ररथः समु-
atha was born, the sixteenth of the fif-
Chitrasena and others, K.

ि मद्दीपतिः" The sixth king from Nimi,
.

ना तृतीयः कुशिकनन्दनो भवन्तमिवाभ्युद्यातः"
usika himself with two others has come
u, Vi. i.

ote the use of Ordinals in the last sense.
curate writers use the Genitive in the sense of *from* :

CHAP. XVIII. PRONOUNS.

RSONAL PRONOUNS (see § 126, 121, 120).

e short forms of the first and the 2nd.
onoun (मा, मे, नौ, नस्, त्वा, ते, वाम्, वस्)
ed (i) in the beginning of a sentence, (ii)
ing of a metrical foot, (iii) with the par-
एव, ह्य (and the very rare ह or अह,
and (iv) with the figurative uses of Verbs
ee (Pánini viii. i. 17-18 and 24-5) :

ते) प्रसादात् कुसुमायुधोऽपि", Ku. iii. 10.
मा) श्रोतुमिच्छा मुखरीकरोति", Ki. iii. 9.
(never मे) च वैरं पौरधूर्तैरुदपादयत", D. ii.

: स्मरसि" Do you remember of (your =
Me. ii. 24.

का ?" "गृहं गता" Where is Vasantase-
(her) house, Mr. ix.

ey are added (1) when the meaning is doubtful and
phasis is laid on them : "स्फुट' यतस्ते भिन्नः परासव." नाहं भव मम मं प्रिये", N. ix. 114.

so the cas e in Latin, which, however, use Passessive of the Genitive of Personal Pronouns.

Genitive, however, must be expressed
or, *with* or *to*, under § 211 or if used in
lained under § 201 :

तेन विदीर्णवचसा" Proken-hearted from
N. i. 140.

सन्नोऽद्य भगवान् विधिः" (My) child, Fate is
posed towards you, D. iii.

परिवर्ततेऽन्यथा" In a moment, it changes
ng else for me, U. iv. 62.

पोऽस्याम्" I am not angry towards her,

तूहलमस्ति सर्पदर्शने" I have no curiosity
aying, Mu. ii.

ssessive Adjectives form Personal Pro-
ssessive Pronouns) are used in the sense
ssive Genitive only (287).

मदीयेन शरीरवृत्तिं देहेन निर्वर्तयितुं प्रसीद"
body), R. ii. 45.

uns of the first Person and denotes *this* (very rarely त्यद्) (= Latin *ille, is*) is the e Pronoun of the 3rd. Person and = . अदस् (= Latin *iste*) is the intermediate e Pronoun = *this* or *that near you.*

पधानमिव ते" This arm of Ráma is your 37.

: प्रष्टुमना:" This person (= I) wishes to).

क्षिणेतरं चरणं" That (this left) foot, Ku.

रोभिस्तिमय:" These whales with (their) 10.

nce इदम् and एतद् often stand as = *here*, n qualifying the 1st. or the 2nd. Perso- (expressed or understood) and तद् (and as = *well-known, celebrated* :

Here are we, Sa. iv.

रोहामि" Here I am mounting, U. i.

देवी" Look, here is the Queen, Ra. i.

लयगिरि:" Here I, from the Mount Ma- 5.

रामलक्ष्मणौ" We are the (celebrated) Rá- mna ("कथं तावितित सर्वनामपदेन प्रसिद्धा- v.

re the use of Greek 'o, 'e, to. So in Latin ea
मति सा वार्ता.

Demonstrative Pronouns are used as
nal Pronoun, तद् and अदस् *for what is*
द् and इदम् *for what is near* and the
ombined in a Compound Sentence with
e same object *if it is nearer in the*
the mind of the writer, but actually
im :

या" Her nose, N. vii. 36. [Vide §

संवननं यतस्तदासुक्तपूर्वं गुरुणा च यस्मात्।
यमतो न लोभात्" "आघ्रापयन्तद्विचये नदी-
i. 74-5.

नेरधिगम्य रामः कुशाय राज्येन समं दिदेश।
यं ममज्ज" "स्नात्वा यथाकाममसौ सदारः", R.

यमामन्त्र्य पुनः प्राप्य च शूलिनं। सिद्धं चास्मै
ष्टाः खमुद्ययुः॥", Ku. vi. 94.

ammata and others find fault with this use (VII. १.)
इदम् is first used to prevent ambiguity. तद् is after-
he object is actually remote from the writer.
of Latin *hoc* and *ille*.
ples as "मया तु तामनुयान्तीमालोक्य 'को दोषः सखि क्रिय-
त्यभिधाय...", (K.) present no difficulty; for when
l she was not near.

RELATIVE AND CORRELATIVE PRONOUNS (vide § 144-6).

use of the Relative Pronouns is often y the use of Predicative Compounds :

क्षुभितहुतभुक्प्रस्फुलिङ्गाद्दहास: (सा, सं)"

are the sparks of fire kindled at the triyas, Vi. ii. 28.

Relative Pronoun repeated in the same lent to the Indefinite Relative and is ne Correlative तद् mostly repeated like ecessarily in the same case with it.

पाञ्चालगोत्रे शिशुरधिकवया गर्भशय्यां गतो

स्य तस्य स्वयमिह जगतामन्तकस्यान्तकोऽहं ॥"

in the Fánchála Gotra —boys —aged , blinded by rage I will myself be their hough they be the destroyers of the iii. 28.

यु: प्रैच्चत कातराक्षीं· सा सा ह्रिया नम्रमुखी

homsoever agitated (lady) the beloved ked, she modestly bent (her) head, Si.

तिरस्त्रं यद्यदाविश्चकार· क्रमविदथ मुरारि:

Thus whatever weapon the king

ानि च मित्राणि कर्तव्यानि शतानि च" Hun-
nds are to be made—whoever they may

pare the use of Latin *quisquám*.

e following is a list of Relative Pronomi-
verbs with their respective Correlatives :

atives.	Correlatives.
where)	तत्र, ततः (= there).
wherever).	तत्र तत्र (= there).
= when).	तदा, तर्हि (= then).
whenever).	तदा तदा (not expressed).
as much ; as as).	तावत् (= so much ; so many ; so long).
s ; in whatever	तथा (= so ; in that way).
(= whichever).	ततर, ततम* (= he).
ow many : com-).	तति† (= so many : compare Latin *tot*).

ेन च यथा च यदा च यच. यावच यत्र च शुभा-
तस्माच तेन च तथा च तदा च तच. तावच तत्र
दुपैति ॥", H. i. 39.

समं तस्या भूमिरासीन्नराधिपः । तत्र तत्र प्रजानां
रोचयत् ॥", V. p. i. 13. 84.

तः षट्चरणोऽभिवर्तते. ततस्ततः प्रेरितलोल-
i. 23.

ter N. A. V. Sing in -त्.
Vopadeva. Not in Pánini and extrémely rare.

nterrogative Pronoun and its Deriva-

भवान् कथं जातः ? केन वा नाम क्षतं ? का
ला: समासादिताः ? क्व पूर्वमुषितं ? कथं पञ्जर-
e were you born and how ? Who kept
Who is (your) mother ? Whence you ac-
Where you lived before ? How you were

भक्षणशक्तिः" How much can you eat ?, P.

दिग्भागेन गतः स जाल्मः" Which way the
; V. i.

ाडिमानि लभ्यानि" How many pomegra-
e got, Li. 58.

ाक्तिकैरेष हारः" Of how many pearls, the
ists of, Li. 42.

जात्यास्य माता" What (woman) is his mo-
, D. viii.

जीवित किं द्रव द्रुतं" Why are you delay-
lve quick, N. ix. 90.

यत् ... कियत् are used as Indefinite Pronominals :

A. V. Sing. कतरत् and कतमत् : "विना समीरः कतरत्तरा-

gender and used only in the Plural (Pánini I. 1. 25.).
ve is formed like तदीय, भवदीय, but extremely rare.

अपि is not added to कति. It is, however, added in -चित्, to emphasize them : "न कदाचिदपि प्रतिपत्स्यते" admit), Mu. v.; "कश्चिदपि दमयन्ती निर्णयं नाससाद", For कथञ्चिदपि, we more commonly find कथं कथमपि : गाम्" (=I came out with very great difficulty), D. 16. क्वचित् is used both of time and place : "क्वचिद्घनानां now of clouds, now of birds), R. XIII. 19.; "ग्रन्थग्रन्थि- न्यासि प्रयत्नान्मया" (= in this work here and there I troduced literary knots), N. XXII. 154.

कदाचित् is used in the sense of *sometimes ... some-* ानने जगाहे । कदाचित् कमलवनेषु रेमे...", K.

with कोऽपि, कश्चित्, कश्चन, Latin *aliquis, quispiam,*

... अन्य is used in the sense of *one...*

ोति, अन्यो भुंक्ते" One does, another en-

चस्यन्यत्कार्यमन्यद्दुरात्मनां" Bad men have mind, another in mouth, another in ac-).

mpare the use of L ... *alius.*

mmonly, एक stands ... एकं कमलयोनेर्मनसा निर्मितं...", K.

forms Neuter N. V. ... "सन्तः परीक्ष्यान्यत- Not अन्यतम.

.. अपर, अन्य ar ... the sense of nd in the plura ... ne of *some...*

चैत्ररथप्रदेशान्. ... परो विदर्भान्"

दिवसे दिवसे मदीयं· नामाक्षरं गणय", Sa.

Sriharsha uses एकैकं as an adverb in N. VIII. 90. : न्दिशन्ति". But its correctness is doubtful and some कैकं.

always used as an adverb : "प्रत्येकं विनियुक्तात्मा कथं न . II. 31.

न्योन्य, परस्पर, and इतरेतर (= one another) y used in the Masculine Singular, option-आम् in the F. N. Accusative (S. k. on But they are also rarely found in the l plural :

स्मिन्नन्योन्यधर्मनिष्ठस्य" Placing one another's n one another, S.

ं पुष्करैराघ्नन्त" S...king with one an-ks, Si. xviii. ...

वं परस्परं" The ... each other, A. r.

मिमे कुले भोज... These two families each other, S.

e they are all used ... : "परस्पराधिसाह्य", इतरेतराविविक्तेन", etc.

ECT. V. REFLEX... ...UNS.

(f. स्वा) or red... क (f. स्विका or य (f. या), आत्मीय ... ज (f. जा), are ectives like Poss... ...nouns :

त्मना वेत्सि सृजस्यात्मानमात्मना। आत्मना
त्मन्येव प्रलीयसे ॥", Ku. ii. 10.

DOUBLING (द्विरुक्तिः, Pánini viii. 1. 4.).

e sense of the English *'every'* is often
Sanskrit by doubling a Substantive, if
alifying Adjective, or by doubling its
it has one :

सु च मासेषु" And every six months, M.

मे वर्षे द्वौ मासावुपजायतः" [We get] two
every fifth year, Mah. iv. 52. ch.

न माणिक्यं चन्दनं न वने वने" Rubies are
mountain and the sandal in every forest,
5.

y (= all) is expressed by सर्व : "सर्वंच" (= every-
सर्वं जानाति" (= every body does not know every

CHAP. XIX. VERBS.

SECT. I. PRELIMINARY.

l Verbs have an Active Voice in which
rees with the Subject (§ 136).
l Transitive Verbs have a Passive Voice

318. All Neuter Verbs may be used in the Passive Voice (भाववाच्य) in the third person singular with the original Subject in the Instrumental (Pánini iii. 4. 69.) :

"मयाप्यस्मिन्वस्तुनि न शयानेन स्थीयते" I also shall not be sleeping about this Subject, Mu. *i.*

"इति चुक्रुधे भृशममेन" Thus he became exceedingly enraged, Si. xv. 11.

"आननैर्विचकसे हृषिताभिर्वल्लभानभि तनूभिरभावि" (Their) faces glowed, (their) bodies became excited before (their) lovers, Si. x. 36.

319. Every Sanskrit Verb has ten sets of Conjugational Terminations : -लट्-लुङ्-लङ्-लिट्-लृट्-लुट्-लृङ्-विधिलिङ्-आशीर्लिङ्-लोट्. As they do not exactly correspond with the Tenses and Moods of other languages, it would be best to consider their uses independently.

320. The subjoined table exhibits their general relation to the Principal Moods and Tenses. It should be remembered that the Indicative expresses *simple statements* positive or negative or *direct questions*, not expressing any doubt or improbability : the Conditional expreses simple *conditions* on which an action is to take place : the Contingent is the conditional, *expressing doubt*, *uncertainty*, or *improbability* : the

[th]ere is no Past-Perfect tense in Sanskrit, [be]ing in general clear from the Past tenses [pa]rticiples and where there is any doubt, [mea]ning *formerly*, *before* are added :

[श्रु]त्वा मातरि भार्गवेण. पितुर्नियोगात् प्रहृतं द्विषद्वत्" [hea]rd that Jámadagnya, enjcined by his [stru]ck (his own) mother like an enemy, R.

[प्रवृ]त्तिं यमयुंक्त वेदितुं" Whom (he) had em[ployed to as]certain (Durjodhana's) conduct towards [...] Ki. i. 1.

[...]सते तस्मिन् ससर्ज गिरमात्मभूः" When he [...], the Self-born spoke, Ku. ii. 53.

SECT. II. लट्.

[लट्] (= Indicative Present) is used in sim[ple sentence]s to denote an action taking place or [at t]he present time :

[वेद] त्वां प्रकृतिपुरुषं" I know you (to be) the [...], Me. i.

[...]सि न च भस्मीकरोषि" That you are thus [...], but do not reduce to ashes, D. iii.

[...]नोषि वने वने" Whom you are searching [...]m.

तद्भयान्मूषिकोऽपि विलान्न निःसरति" Then
from fear for him does not [i. e. did not
e out from his hole, H. ii.

use of the Historical Present is, however, not
skrit as in Latin.

ith the particle स्म following, लट् de-
st Tense :

नीयते स्म (= निन्ये) नतिमम्बुरुहिण्या", Ki.

स्म प्राणमूल्यैर्यशांसि" Bought renown with
(their) lives, Si. xvii. 15.

ver follows a past tense except in old works.

---

er adverb पुरा (= formerly), लट् may
e sense of Habitual Past Action :

विबोध्यसे यः स्तुतिगीतिमङ्गलैः" Who used to
fore by auspicious enlogistic songs, Ki.

Past tenses are used in their proper senses : "पुरा
चत् करुण्या", Vi. v. 5. ; "यस्मिन्नभूम चिरमेव पुरा वसन्तः",

---

th the adverb यावत् (= until), लट् is
e the Future tense :

मि पृथिवीं यावद्रामो निवर्तते" I shall
rth until Ráma returns, Vi. iv. 55.

will be used if any doubt or uncertainty is conveyed :

ike the English Present, लट् is used of all
ements, possible or impossible :

क्त्युपरि च दशा चक्रनेमिक्रमेण" [Man's] con-
up and down like the fellow of a wheel,

र्याच जिगीषतां हि चेत:" The heart of
ng success does not move from the course
Ki. x. 29.

ामैतत्—अम्बुनि मज्जन्त्यलाबूनि ग्रावाणः प्लवन्त
is this—gourds sink in water, stones

in English, लट् is used in asking ques-
r without Interrogative Pronouns and

कौरवशतं समरे न कोपात्" Shall I not grind
Kauravas in battle, Vi. i. 15.

तयोर्नामसंविज्ञानमस्ति" Madam, do you
names, U. ii.

ेलायां किं नु खलु मामन्तरेण चिन्तयति वैशम्पा-
s hour, what is Vaisampáyna thinking
K.

क्त्या तपसि प्रवर्तसे" Are you set to penan-
g to your strength, Ku. v. 33.

Obs. : Note the use of लट्, लट्, or लिङ् in the apodosis according to sense.

SECT. III. लुङ्, लङ्, and लिट्.

N. B. Vopadeva makes no distinction between the three Past and the two Future tenses. "सर्वत्रैव व्यभिचारात्", adds his commentator. But this view does not appear to me to be sound. In the Veds, they are used without any restriction (III. 4. 6.).

332. लुङ् is the most general of the three Past tenses. It may be used not only for लङ् and लिट् but is used where neither लङ् nor लिट् is applicable. It may be used for every shade of Past, from Remote Past to Immediate Perfect (Pánini iii. 2. 110) :

छुरिकयोरसि प्राहार्षम्" Struck [him] on the chest with a knife, D. ii. [Here लिट् cannot be used as it is not परोक्ष and लङ् cannot be used as it is of the same day's occurrence].

"क्षणमलिन्दभूमावपास्थिषि" Stopped a few moments in the portico, D. iii. [Here लिट cannot be used].

"अभून्नृपो विबुधसख:" There was a king—the friend of gods, B. i. 1. [Here both लङ् and लिट् may be used].

"एकोऽधुना कुरुबलानि भवानजैषीत्" You have now alone defeated the Kaurava forces, Db. [Here लङ् and लिट् cannot be used].

plied to what is personally known to the Speaker or Writer :

"पुत्रवृत्तान्तेन श्रोत्रमस्यादहाव" We burnt his ears with the news of (his) son, D. iii.

"मां प्राहिणोन्मैथिलराजधानीं" Deputed me to the Capital of Janaka, Vi. i. 28.

अत्यशेरत परस्परं धियः· सत्रिणां नरपतेश्च सम्पदः" The intellect of the sacrificers and the fortune of the king excelled each other, Si. xiv. 32.

Obs. : (a) It is said in the Bháshya लङ् is also applicable to what is well-known and may have been seen by the speaker or writer : "यवनाः साकेतमरुन्धन्". But such explanation is quite unnecessary. लङ् is applicable not only to what may be personally known, but also to what may not be personally known (3rd. example).

(b) लङ् cannot be used with the word *today* : "अद्य श्वो वाऽभुक्ष्महि (not अभुंज्महि)", Vámana.

(c) It is said लङ् cannot be used of continued action and near Past (क्रियाप्रबन्धसामीप्ययोः, Pánini III. 3. 135) : "यावज्जीवं भृशमन्नमदात्", "येयं पौर्णमास्यतिक्रान्ता, एतस्यामुपाध्यायोऽग्निनाधित, सोमेनायष्ट, गामदित", Kásiká. But this rule, if the interpretation is correct, is not observed.

(d) लङ् is also used with the particle ह and the adverb शश्वत् (III. 6) : "इति हाकरोत्", शश्वदकरोत्", Kásiká. I do not see the use of this rule.

335. लङ् may be used in Questions as a Perfect tense with reference to immediate Past (Pánini iii. 2. 117) :

"अगच्छद्देवदत्तः ?" Is Devadatta gone, Kásiká.

Obs. : Pánini also sanctions लिट् in the same sense with reference to what is not personally known to the Speaker.

339. With the hypothetical particles यदि, चेत्, etc., the Past tenses (in their proper places) denote the Conditional Past :

"अवधीज्जनङ्गम इवैष. यदि हतवृषो वृषं ननु । स्पर्शमशुचिवपुरर्हति न" If this wretched (Krishna) really killed like an assassin (the Demon) Vrisha, he with polluted body should not be touched, Si. xv. 35.

"उपाजिह्नीथा न महीतलं यदि. पदं दृशः स्याः कथमीश मादृशां" If you did not come to the earth, O Lord, how you would be visible to (men) like us, Si. i. 37.

SECT. IV. लट् and लुट्.

340. लट् corresponds to the लुङ् of Past tenses and is applicable to any future action :

"तदा... यज्ञसमाप्ती कुमाराः परिणेष्यन्तीति" Then at the end of the sacrifice, the Princes will marry, Vi. i.

"प्राप्स्यति च सकलं महीभृता. सङ्गतेन तपसः फलं त्वया" And you will get all the fruits of penances by associating with the king, Ki. xiii. 54.

"कारिष्यति परिभवः कलिना नलस्य" Nala's disgrace will be effected by Kali, N. xiii. 36.

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341. लट् is also used for विधिलिङ् to convey doubt or improbability :

"अभिजानासि देवदत्त कश्मीरेषु वत्स्यामः" Do you know, Devadatta, we lived in Kashmere, Kásiká.

"नाभिज्ञा ते महाराज जेष्याव: (= जितवन्तौ) शक्रपालितं । दृप्तदेवगणाकीर्णमावां सह सुरालयं ॥", B. xvi. 36.

Obs.: (a) This construction is not admissible with the Conjunction यत् (III. 2. 113): "अभिजानासि देवदत्त यत् कश्मीरेष्ववसाम (not वत्स्याम), Vámana.

(b) It may be used if more than one matter is reminded and *they are connected with each other* (विभाषा साकांक्षे, III. 3. 114.): "अभिजानासि देवदत्त यत् कश्मीरेषु वत्स्यामः, यत्तत्रौदनं भोक्ष्यामहे" (= that we lived in Cashmere and ate rice there). Note the restriction. Hence लट् cannot be used in e. g., "स्मरसि यत्त्वं तर्कमपठ : काशीमगच्छच", Durgádása.

343. लुट् corresponds to लङ् of the Past tenses and may be used of all future actions not of the same day (अनद्यतन) (Pánini iii. 3. 15.):

"पञ्चषैरहोभिर्वयमेव तत्र गन्तारः" We will go there in five or six days, Mu. v.

"एते दुरापं समवाप्य वीर्यमुन्मूलितारः कपिकेतनेन" They will be eradicated by the monkey-bannered (Arjuna), acquiring inaccessible prowess, Ki. iii. 22.

Obs.: (a) The remarks made in § 334. 6. apply to लुट्. Hence "अद्य श्वो वा भविष्यति (not भविता)", Kásiká.

(b) I do not understand the utility of Pánini's rules III. 3. 136-7 that लुट् cannot be used "मर्यादावचनेऽवरस्मिन्" and "कालविभागे चानहोरात्राणाम्". The following examples are, however, given by Vámana: "योऽयमध्वा गन्तव्य आ पाटलिपुत्रात् तस्य यदवरं कौशाम्ब्यास्तत्र द्विरोदनं भोक्ष्यामहे [not भोक्तास्महे], तत्र सक्तून् पास्यामः" [not पातास्मः]; "योऽयं संवत्सर आगामी तत्र यदवरमाग्रहायण्यास्तत्र युक्ता अध्येष्यामहे [not अध्येतास्महे], तत्रौदनं भोक्ष्यामहे [not भोक्तास्महे]. Of the exception, following illustrations are given

ing the supposition (protasis)) and in the sentence containing the conclution (apodosis) :

"दत्तैव रामाय सीताऽभविष्यत्, आर्यः पणमारोपणेन धनुषो यदि नाकरिष्यत्" Sita would certainly have been given to Ráma, if (my) respected (brother) had not made a stake on the drawing of the bow, Vi. i. 27.

"त्वय्यसौ यदकरिष्यदोजसा. नैनमाशु यदि वाहिनीपतिः। प्रत्यपत्स्यत शितेन पत्रिणा" What he would have done to you by force, if (our) General had not quickly struck him with a sharp arrow, Ki. xiii. 49.

"तौ चेद्राजपुत्रौ निरुपद्रवाववर्धिष्येतामियता कालेन तवेमां वयोऽवस्थामसम्प्रप्स्येतां" If the two princes had grown up without (any) danger, they would have attained your age by this time, D. iii.

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346. It is also occasionally used to denote *would* in the apodosis with लिङ् in the protasis.

"यदि न प्रणयेद्राजा दण्डं दण्ड्येष्वतन्द्रितः। शूले मत्स्यानिवापक्ष्यन् दुर्बलान् बलवत्तराः॥" If a king were not prompt to inflict punishment on those deserving it, the stronger would roast the weaker like fish, M. vii. 20.

N. B. Bhatti's use of लृङ् in the 19th canto is wider, but not consistent with other writers. It has the sanction of some but not all grammarians, e. g., Vopadeva.

luted, all restraints would be sundered,

मह' द्यूतमनाहूतोऽपि कौरवैः । वारयेयमहं
धिनेन च ॥" I would have come to the
hout being invited by the Kauravas and
prevented your gambling with the king
Mah. iii. 13. 2.

nce विधिलिङ् is generally used to convey
robability :

णविक्रयं नरपतौ को नाम सम्भावयेत्" Who
that the Maurya king would sell orna-
. 18.

किमपि राक्षसकर्म कुर्यादार्या सती कथमहो
How a gentle lady could do such inex-
oniacal evil. It appears very strange
. 50.

: क्षालयितुं क्षमेत कः· क्षपातमस्काण्डमलीमसं
the sun, who would clear the sky from
of nocturnal darkness, Si. i. 38.

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ence it is used to denote *possibility*, re-
nglish *might*, *would* :

लमपि सिकतासु यत्नतः पीडयन्" One might
xtract oil from sand, Bhartri. N. 2.
वेगेन पूर्वप्रस्थितं वैनतेयमप्यासादयेयम्" With

prive of patience even the Pináka-handed Destroyer, Ku. iii. 10.

"ब्रह्मस्तम्बं लुनीयामिह हि मम विधावस्ति तीव्रो विषादः" I could rend asunder even the fixed universe, but I am very sorry for this work, Vi. v. 45.

Obs.: *Can* is expressed in Sanskrit by the Verbs शक्, ईश्, प्रभू, पृ (पारय्), and क्षम्.

353. विधिलिङ् is used in directions and injunctions, representing English *shall*, *should* :

"चौरहृतं धनमवाप्य सर्वमेव सर्ववर्णेभ्यो दद्यात्। अनवाप्य च स्वकोशादेव दद्यात्" If (he) recovers stolen property, shall give every thing to (the owner) of whatever caste he may be. If he does not recover, shall give from his own treasury, V. s.

"ब्राह्मणायाभ्यागताय महोक्षं वा महाजं वा पचेत्" Should kill (lit. cook) a full-grown ox or goat for a Brahman guest, Vas.

ऊनद्विवर्षं निखनेत्" Shall bury (children dying) under two years, Y. iii. 1.

354. आशीर्लिङ् represents the Precative Mood and is used in benedictions :

"जीव्याज्जनः पुरुषायुषं" May men live the human life (= 100 years), Ve. vi. 1.

"जनो नित्यं भूयात् सकलसुखसम्पत्तिवसतिः" H. ii. 194.

"शास्त्राभिज्ञाः सदसि सुधियः सन्निधिं ते क्रियासुः। संभु-

in the concluding sentence and if different verbs are used, a verb representing their common sense. (III. 4. 4-5): "त्वं पुनीहि पुनीहीति पुनन् वायो जगत्त्रय", "समट वामटाटीर्यमित्यटन्नाीऽसि पावना:", "अगन्ति धत्स्व धत्स्वेति दधती त्वं वसुन्धरे", "रसान् संहर दीप्यस्व ध्मान्त' जहि नभो भम। इतीहमानस्तिग्मांशो हन' जातं घटस्व मे॥", B. xx. 29-32. A simple rule has thus been mystified by Grammarians.

(b) स्म may be used with लोट् (III. 3. 165-6), but very rare: "चड़ स्म राजन्नग्निहोत्र' जुहुधि", Vámana; "ऊर्ध्व' मुहूर्तादङ्गीऽङ्ग स्वामिनी स्म भव स्थिते", B. xx. 17. The use of अङ्ग in the second example to a lady is certainly not idiomatic.

356. लोट्, specially in the Passive Voice, is also used in Polite Conversation without much difference from the विधिलिङ्:

"उत्तिष्ठतु, उत्तिष्ठत्वार्या, प्रभातं संवृत्तं" Get up, Madam, it is morning, Mr. vi.

"निवेद्यताममात्यराक्षसाय। अयमिदानीं राजकार्य' करिष्यति" Please inform the minister Rakshasa. He will now administer state affairs, Mu. vii.

"एतदासनमास्यतां" Please take this seat, V. ii.

357. लोट् is also used in benedictions (iii. 3. 173.), though not quite with the same force as आशीर्लिङ्:

"सर्वस्तरतु दुर्गाणि, सर्वो भद्राणि पश्यतु" May every one cross his difficulties. May every one see the right (things), V. v. 1.

"चिरमवतु मही पार्थिवश्चन्द्रगुप्तः ... he king Chandragupta long rule the earth ... 8.

"वृष्टिं मुञ्चन्तु काले घनाः" May ... in time, Na. 115.

Obs. : (a) Compare § 161. Note it is often used as an Adjective as in English, when it may agree with the other tenses of the Verb *to be* : "न पारणा स्वाद्दिष्टता तवैवं" (= thus your fast-breaking would not be destroyed), R. II. 55. See also § 345.

With other Verbs, it is found only as a Pure Adjective.

(b) The Subject of the Active Voice is understood when the sense is clear (§ 126). This Passive Construction is often preferred to the Active Construction.

359. Participles in त from Neuter Verbs may be used impersonally in the Neuter Singular with the Subject in the Instrumental (Pánini iii. 4. 69-71) :

"जितं जितं स्नेहेन" Love is triumphant, Vi. ii.

"अपराद्धं वत्स त्वया जामदग्न्यस्य नोपकृतं" [My] child, you have offended Jámadagnya, not done good [to him], Vi. iv.

Obs. : (a) This Construction is very rare and pedantic.

(b) In this sense and in the sense of commencement of an action ("आदिभूतः क्रियाक्षण आदिकर्म", Vámana : this is almost entirely confined to the Active Voice and even then not common), Verbs of the भू and अद classes ("अदादिः अपीड्यायिलेऽपि तत्रिपातमित्यर्थः : रौदितं, रुदितं", Durgádása), *having a penultimate* उ (Pánini I. 2. 21.), and the Verbs क्षिद, मिद, क्ष्विद, धृष् (= to assail) (VII. 2. 27.), optionally *gunáte* their vowel : "मोदितं or मुदितमनेन", Kásiká ; "मिन्नं मेदितं तेन", Vopadeva ; "प्रमेदिताः सपुत्राश्चे", B. IX. 17.

360. Participles in त may be used in the Active Voice, specially of Verbs of M[illegible] ter Verbs, and Verbs meaning *to mount*, [illegible] *to embrace* and Verbs which are primaril[illegible] (Pánini [illegible] 4. 71-2) :

"न ज्ञातं तात यत्नस्य पौर्वापर्यममुष्य ते" Sir, you do not know the motives for this effort, Ki. xi. 42.

"विदितमस्तु देवपादानां" Be it known to your Gracious Majesty, Sa. vi.

Obs.: (a) This construction is allowed only when they imply Present time (§ 202. c.). But even in this sense, it is occasionally found with the Instrumental : "वसीतविदितं कथं नु भवता", Pra. VI. 1.

(b) The following sentence from Pra. I. appears to be a bold extension of this rule both in sense and construction : "कः खलु भवान् यः सकलदिग्दर्शिनो ममापि न विख्यातः".

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362. Participles in त, used as pure Adjectives, may agree with the Genitive under § 211, 199 (Pánini iii. 2. 188 and note) :

"युक्तं नाम भवतां मम पितुरमुना मनुजपशुना स्पृश्यमानमुत्तमाङ्गमुपेक्षितुं" Was it proper for you to look calmly at my father's head being touched by that human brute, Ve. iii.

"कथमपराद्धस्तपस्विनामस्मि" [redacted] ilty towards the hermits, Sa. i.

"या यस्याभिमता मूर्खं सुरूपा त [illegible], K. s. v. 52.

Obs.: (a) Some are Pure Adjecti[illegible] ष्ट) (= bold), दीनः (ना, नं) (= miserable).

(b) They may be used as Substantive [illegible] मृतः (= dead man). Compare *caesorum* (= हतानां), C [illegible]

363. Participles in त may [illegible] n the Neu-

which are generally found as Adjectives, but occasionally used as = Verbs (§ 321). They refer to Past Time:

"तं तस्थिवांसं नगरोपकण्ठे प्रत्युज्जगाम" Went out to receive him, staying near the town, R. v. 61.

"उपेयिवांसि कर्तारः पुरीमाजातशात्रवीं" Will be made arrivers at the town of the No-enemy, Si. ii. 114.

"निषेदुषी स्थण्डिल एव केवले" Lying on the bare earth, Ku. v. 12.

Obs.: (a) Note they are often used without any difference from the Present Participles.

(b) With these चान Participles (बुबुधान, सुषुवाण, etc.), must not be confounded the Frequentative Participles देदीप्यमान, जाज्वल्यमान, etc., which are comparatively common.

SECT. II. VERBAL DERIVATIVES SIGNIFYING 'SHOULD' 'OUGHT' (कृत्य) AND 'EASILY' 'WITH DIFFICULTY' (खलर्थ).

366. Participles in तव्य, अनीय, य are used in the Passive Voice to denote what [illegible], *ought* to be done. They agree with th[illegible] ive as Adjectives, but retain the peculia[illegible] rbs:

"तथाप्यसौ दुहितुः पत्या [illegible] ाभिः श्रावयितव्यः" Yet he should be infor[illegible] the good news of (his) daughter's acceptan[illegible] husband, Sa. vii.

"गन्तव्यमाजिविहितेन पितुः [illegible] या मया रिपुव-

(b) In the last example Mallinātha connects ते with ख्यातव्यं. But it is clear to me that the Subject is understood in "न भेतव्यं न भेतव्यं" Ve. iii. and ते belongs to the following sentence.

368. As Adjectives = *-able* or *-ible* in English, they agree with the original Subject either in the Genitive or in the Instrumental (§ 202. 6.):

"न दृश्यते प्रार्थयितव्य एव ते" I see none whom you are to ask, Ku. v. 46.

"अधृष्याभिगम्यश्च स बभूवोपजीविनां" He was unassailable at the same time accessible to his dependents, R. i. 16.

"देवैरजेया निर्जिताश्चार्जुनेन" Invincible by gods, were conquered by Arjuna, Mah. 156.

Obs.: As Adjectives, the Genitive construction is preferred.

369. They are also often used as Substantives:

"विदितवेदितव्यस्य ते नाल्पमप्युपदेष्टव्यमस्ति" There is not the least to advise you, who knows what is to be known, K.

"बहु प्रष्टव्यमत्र". "ममापि [illegible]व्यमत्र" (I have) much to ask about it. "I ha[illegible] to say about it", Mu. iii.

"किं कार्यं भवतो हृतेन द[illegible]न मे" What will you do by taking my da[illegible]ve-hand, V. ii. 18.

Obs.: Observe, even as Substa[illegible]tially retain the character of Verbs.

of English Participles in -ing although they are occasionally to be translated by a dependent sentence :

"वसुदेवसद्मनि वसन्ददर्शावतरन्तमम्बरात्" While living in the house of Vasudeva, saw descending from the skies, Si. i. 1.

"जीवन् पुन: पासि प्रजा: पितेव" But if (you) live, you protect people like (their) father, R. ii. 48.

"नयन्मधुलिह: श्वैत्यमुदग्रदशनांशुभि:" Making humble-bees white with the exalted rays of (his) teeth, Si. ii. 21.

"गच्छन्तीरलसमवेक्ष्य विस्मयिन्य:" Surprised seeing them go (so) slowly (gracefully), Si. viii. 7.

"सर्वासु चासीनासु तासु" And when all of them had seated, K.

Obs.: (a) Pánini says (III. 2. 126.) that these Participles are used "लक्षणहेत्वो: क्रियाया:". Dikshita explains हेतु here means both cause and effect "फलं कारणञ्च". This is against Vámana and I do not see how the same word may mean two opposite things *at the same time.* In the instances given by him, the sense of 'effect' can never be extracted.

(b) Like other adjectives, they may be used as Substantives : "न च तादृशी भवति याचमानानां (= of those who ask) यादृशी ददतां (= of those who give) लज्जा", K. ; "विद्यातपोव्रतनिधी तपतां वरिष्ठे", Vi. IV. 21. ; "हे पचन्", S. k.

(c) These Participles may be used with the prohibitive particle मा : "मा जीवन् य: परावज्ञादु:खदग्धोऽपि जीवति" (= let him not live who lives, burning with the pain of ignominy).

(d) Note these Participles govern the same cases as the Verbs from which they are derived.

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375. Verbal Adjectives in उ (not आलु, इष्णु, etc.) retain the peculiarities of their Verbs :

"मुनिमभिमुखतां निनीषवो याः" Who intended to bring the ascetic to (their) front, Ki. x. 40.

"अतः प्रदित्सुः प्रतिवाचमस्मि ते" Hence I am going to give you a reply, N. ix. 25.

Obs. : (a) Vámana includes इष्णु under this rule : "निराकरिष्णवो भानुं", B. VII. 3. But they are generally used absolutely or with the genitive : "निराकरिष्णु वर्तिष्णु वर्धिष्णु परितो रणं", B. V. 1.

Some include every affix in उ : "जिष्णु रथानि संभूष्णु", Vopadeva. They are generally used absolutely or with the genitive : "म्लाष्णु रामी जिष्णु रक्ष्णु वन्", B. VII. 4. ; "नरकस्य जिष्णवः", Si. XII. 3.

(b) Verbal nouns of agency (तृ, णक, इन्, उक, ऊक) mostly agree with the Genitive : "यथामतस्य भव वावदूका", N. x. 71.

But, according to Pánini, तृ and ऊक and णक with reference to future time and इन् with reference to (i) debts or (ii) future time govern the accusative (II. 3. ७०.), and *some* writers follow this dictum : "नाबैल्याध्यायितारं किं कमलानि रविं कपिः" (= the blower of lotuses), "गामुकी भुवमध्वानं सुग्रीवो वालिना गतम्" (= will surely go the way), B. VII. 17-8. ; "सतः पालकोऽवतरति" (= the saviour of the Good descends), S. k. (See also B. VII. 13.) ; "दायी मोक्षणं शिवः", Vopadeva.

In compounds, however, इन् is often found with an object : मनोहारिन्, हृदयग्राहिन्, etc.

(c) Other Verbal Adjectives do not govern an Accusative except what is involved in compounds : "सरोरुहद्युतिमुषः", Ra. I. 23. ; "सरितां कूलमुद्रुजाः", R. IV. 22. ; "नेक्षं तद्ममस्य", R. XI. 21. ; "विजयजननीमस्त्रोपनिषदं", Vi. II. 2.

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377. These participles always refer to the Subject of the Active Voice and not necessarily to the Nominative (Pánini iii. 4. 21.) :

"आः, ज्ञातं, भवद्भिरेव प्रोत्साह्य रोषितो वृषलः" Oh., I understand, you have excited and enraged Chandragupta, Mu. iii.

"दैत्यहस्तादवाच्छिद्य सुहृदा सम्प्रति त्वया" Now by you—(his) friend, by rescuing [her] from the hand of the demon, V. i. 15.

"सभ्रूविलासमथ सोऽयमितीरयित्वा मुक्तास्तदा स्मितसुधामधुराः कटाक्षाः" Then saying with graceful motion of the brow "it is he" [they] darted glances on me—sweet with the ambrosia of smile, Ma. i. 26.

Obs. : (a) Note, it is sometimes = *by* or *after* and *present participle* and sometimes = *when* and *past tense*.

(b) In Compound Sentences where there is more than one Subject, it refers to the Subject of the Verb with which it is used : "व्याघ्रेणासौ कुक्षिं विदार्य व्यापादितः सर्वैर्भक्षितः", H. iv.

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378. These participles may be used with अलं and खलु in their prohibitive senses (Pánini iii. 4. 18.) :

"आलप्यालमिदं बभ्रोर्यत् स दारानपाहरत्" Better not to mention this that he abducted the wife of Babhru, Si. ii. 40.

"अलमस्मानन्यथा सम्भाव्य" Do not think us otherwise, Sa. i.

Nor can we say that the fault lies with our friend, Sa. iv.

"स त्वं मदीयेन शरीरवृत्तिं देहेन निर्वर्तयितुं प्रसीद" R. iii. 45.

"कुमुद्वतीं नार्हसि नानुमन्तुं" Be pleased to accept Kumudvati, R xvi. 85.

प्रतिपत्तुमङ्ग घटते न तव नृपयोग्यमर्हणं" Sir, you should not have accepted royal reception, Si. xv. 22.

"निपुणासि जानासि ग्राहयितुं" You are clever, you know (how) to make (one) accept, K.

"न च वेद सम्यग्द्रष्टुं न सा" Nor she did not know to discern, R. vi. 30.

"प्रचक्रमे वक्तुमनुज्झितक्रमः" Begun to speak in order, Ku. v.

"उद्दिश्य दिक्पतिमुदीरयितुं प्रचक्रे", N. xiii. 15.

"गतस्पृहोऽप्यागमनप्रयोजनं वदेति वक्तुं व्यवसीयते यया", Si. i. 30.

"गृहात् स्वगृहं गन्तुमागन्तुं च कामचारः" It is caprice to go from and come to one's house, Vi. iv.

Obs. : (a) Note that the Infinitive may stand as a subject with Verb *to be* expressed or understood :

(b) Dikshita says that the rule is restricted, except in the case of "to be", to Verbs specially mentioned by Pánini : "अर्थग्रहणमस्तिनैव सम्बध्यतेऽनन्तरत्वात्". This view is wrong, as is clear from the examples cited.

Obs.: Note that the Infinitive has sometimes a Passive and sometimes a Perfect sense. Note also that it may stand as a Subject or as descriptive of the Subject.

381. The Infinitive is used with Verbs and Substantives meaning *'desire'*, *'wish'*, provided it refers to the same subject whose desire it qualifies (Pánini iii. 3. 158.):

"पिणाकपाणिं पतिमाप्तुमिच्छति" Wishes to get for husband the Pináka-handed (Siva), Ku. v. 53.

"रेवां यदि प्रेक्षितुमस्ति कामः" If you wish to see the Narmada, R. vi. 43.

"रम्भोरु कच्चिन्मनसो रुचिस्ते· अनेन यूना सह पार्थिवेन विहर्तुं सुद्यानपरम्परासु", R. vi. 35.

"तथापि कल्याणकरीं गिरं ते· मां श्रोतुमिच्छा मुखरीकरोति", Ki. ii. 9.

Obs.: (a) Pánini's restriction is, however, not always observed: "तदिच्छामी विभी स्रष्टुं सेनान्यं तस्य शान्तये", Ku. II. 51.

(b) Hence compounds are formed with -कामः (मा, मं) and -मनस्, rejecting म् of the Infinitive: "पुनरपि वक्तुकाम इवार्यो लच्यते", Sa. I.; "परिरब्धुकामा", Ki. III. 54.; "अभिपतितुमनाःससाध्वसेव", Ki. x. 50.

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382. The Infinitive may be used for the Dative of Interest with any Verb or Participial Adjective (Pánini iii. 3. 10.):

"विद्यां दातुमुपागतोऽस्मि" I have come to impart (= for imparting) the knowledge, Ki. v. 23.

384. This Derivative does not present any difficulty. The following examples will illustrate its use :

"घ्नन्तौ मल्लवन्मुष्टिघातं" Striking with fists like wrestlers, Si. xviii. 12.

"तूलदाहं पुरं लंकां वहतैव हनूमता" By Hanumán, burning the town Lanká like cotton, Vi. vi. 5.

"विच्छिन्नाभ्रविलायं वा विलीये नगमूर्द्धनि" Either I would dissolve like clouds on the summit of this mount, Ki. xi. 79.

"नामग्राहं कपिभिरग्रनैः स्तूयमानः समन्तात्" Being highly praised by name by monkeys from all sides, B, vi. 143.

"प्रथमशकुनं शय्योत्थायं तवास्तु विदर्भजा" May Damayanti be your first (good) omen after getting up from bed, N. xix. 2.

"उदरपूरं भुंक्ते" Eats belly-full, Kásiká.

"पायं पायं कलावीकृतकदलदलं नारिकेलीफलाम्भः", B. r. i. 63.

"स्मारं स्मारं स्वगृहचरितं दारुभूतो मुरारिः", Haláyudha, 11.

स्वादं स्वादं" Tasting again and again, N. iii. 130.

Obs. : (a) Note that the Verb is often repeated, when it cannot be accurately translated in English.

(b) Note the repetition of simple derivatives, which is however allowed in that sense with Adjectives and Substantives.

by Grammarians, but not found in good writers (except in the form अपि च = *moreover*) : "अपि सिञ्च अपि स्तुहि (= सिञ्च च स्तुहि च)", Kásiká.

(c) It is often joined to Verbs, when it may optionally, like अव, drop अ : पिधानं = अपिधानं like वगाहः = अवगाहः, S. k.

(d) Poets occasionally place अपि at the head of a sentence : "अपि ग्रावा रोदित्यपि दलति वज्रस्य हृदयं", U. I. 28. ; "अपि स्वहाय मधुवधपौरुषं, N. IV. 53 ; Pra. v. 27. Mallinátha's remarks on Si. VII. 62. "भारादित्र नितरां तन्निमज्जिरंसभागैः" apply with double force to the above uses.

387. खलु (= surely, indeed : never at the beginning of a sentence §. 378. a.).

Obs. : Other particles (such as नूनं, ननु) do not present any peculiarities of construction.

SECT. II. PARTICLES OF NEGATION AND AFFIRMATION.

388. The distiction between the purely Negative न and the Prohibitive मा should be remembered (vide § 333) :

"न तज्जलं यत्र सुचारुपङ्कजं" There was not (a sheet of) water where there were not beautiful lotuses, B. ii. 19.

"न नेति त्वादृशि वाग्विगर्हणा" To say 'no' 'no' would be rebuking men like you, N. ix. 25.

"उ मेति मात्रा तपसो निषिद्धा" Dissuaded by (her) mother from penances (with the words) "oh, do not" Ku. i. 26.

"मा मैवं" No, do not say so, Mu. i.

महोत्सवप्रतिषेधः" "आर्य, अथ किम्". Has it not come to Chandra Gupta's ears that I forbad (the celebration of) the Moonlight festival. Yes, Sir, [it has come to his ears], Mu. iii.

Obs. : (a) Note न खलु anticipates an *affirmative* answer. So न किल: "न किल श्रुतं भवतीभ्यां......" "...... न श्रुतपूर्वोऽस्माभिरेष वृत्तान्तः", Sa. vi.

(b) The following forms of Negative Questions may be added : "किं शेषस्य भरव्यथा न वपुषि क्ष्मां न क्षिपत्येष यत्" Mu. ii. 18. ; "कथमद्यापि नानीयते जानकी", Pra. i. ; "न खलु न विदितः सर्वभूतैः स्वभावः", Vi. ii. 43.

390. अथकिम् is used by itself without the addition of a clause, but it may emphasized by repeating the same idea by another sentence :

"कथं ममापि चापारोपणे संशयः ?" "अथकिम्" What (you) doubt even my drawing the bow ? 'Yes', Pra. i.

"मतङ्गो राज्यं हरिष्यतीति शङ्कसे" "अथकिम्", Na. i.

"अपि प्रचीयन्ते संव्यवहाराणां लाभा वः ?" "आर्य, अथकिम् । आर्यस्य प्रसादेनाखण्डिता मे वाणिज्या", Mu. i.

Obs. : To अथकिम्, may be added एवं (= so, just so, very well), बाढं (= indeed, very well, yes), and the rare ओम्, आम् (= एवं) : "भद्रे, गम्यतेऽधुना" "एवमस्तु कठोरीभूतोऽयं दिवसः", U. ii. ; "भो वयस्य, अवश्यमासन्नं ते प्रियं निवेदयति" "एवं नाम यथाह भवान्", Na. i. ; "एवमेतत्, किन्तु... Vi. iii. 6. ; "अथोपसेदिवान् रामः सुतीक्ष्णादीन् मुनीनपि" "बाढम्, अधुना......", Vi. v. 9. ; "तथेति निर्गत्य" "'तथास्तु' इति निष्क्रान्तः", Pra. iii. ; "ओमित्युक्तवतोऽथ...... ", Si. i. 75.

SECT. III. INTERROGATIVE PARTICLES (see § 304, 328, 389.).

391. The Interrogative Particles अपि and कच्चित्

the cognition of smell, (we reply) no as atoms are not perceptible by (our) senses, S. ii. 3. 26.

"तान्यपि तर्कोपपत्तिभ्यां तत्त्वज्ञानायोपकुर्वन्तीति चेत्, उपकुर्वन्तु नाम तत्त्वज्ञानन्तु वेदान्तवाक्येभ्य एव भवति", S. ii. 1. 3.

"न चेदिदं द्वन्द्वमयोजयिष्यत्", R. vii. 14.

Obs. : Modern Pandits forget this distinction : "चेत् कण्टकाद्यत-मपि स्फुटति प्रसूनं" Kokiladuta.

(b) नाम may be added to यदि as a sort of concession : "यदि नाम किञ्चिद्वक्तव्यमस्ति", U. v.

393. अथ (rarely अथो) is used to introduce an alternative hypothesis = *or if* :

"अथ क्षमामेव सुखस्य साधनं" Or if (you think) forbearence (to be) the instrument of pappiness, Ki. i. 44.

"अथास्ति शक्तिः कृतमेव याच्ञया" Or if he is strong, away with begging, Ki. xiv. 20.

Obs. : (a) अथ may be joined to यदि or चेत् in the same sense : "अथ चेदवधिः प्रतीक्ष्यते", Ki. ii. 16. After अथ, अथवा is used to introduce similar hypothesis : "त्वयाथवा यदि लब्धा पुनरात्मनः पदं", Ki. ii. 17.

(b) This sense should not be confounded with the other senses of अथ(थो) : "अथ स्वमायाकृतमन्दिरोज्ज्वलं", Ki. viii. 1. ; "रुचिराकृतिः कनकसानु-मथो", Ki. vi. 1.

(c) Note, that its proper position is at the beginning of a sentence

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SECT. V. CONCESSIVE CONJUNCTIONS.

394. अपि (enclitic) is generally used to convey the sense of *although* :

न्तरेण च गुणः स्यात् सानुरागेण कः", Mu. I. 15. ; "प्रारब्धमुत्तमगुणास्तु मिवोद्वहन्ति" Mu. II. 17.

(b) परन्तु is used like किन्तु, but not so common.

(c) Sometimes तु indicates mere transition and cannot be translated in English : "सा तामदर्शयत्। अहन्तु तस्यामिमामार्यामपश्यम् ॥", K. ; "प्रत्यूषसि तूत्थाय", K.

397. पुनर् (= again) is occasionally used in the sense of *but* :

"सदृशः एषः, न पुनः सः" It is similar, but not the same.

"यदि पुनरीदृशं त्वामैक्ष्वाको रामभद्रः पश्येत्, तदास्य स्नेहेन हृदयमभिष्यन्देत्" But if..., U. v.

Obs. : Note, that in this sense, पुनर् does not head a sentence. In the sense of again, it may : "पुनरपरं यदि..." (= then again if...), K.

398. अपि (enclitic) is used in the sense *but also* in correlation with न केवलं :

"न केवलं यो महतोऽपभाषते. शृणोति तस्मादपि यः स पापभाक्", Ku. v. 83.

Obs. : अपि is occasionally understood : "न केवलानां पयसां प्रसूतिमवेहि मां कामदुघां प्रसन्नां", R. II. 63.

(b) The proper position of अपि is not observed by some poets : "अयि न केवलमस्मदङ्गसंवादिन्याकृतिः, अपि जनकसुतायास्तच तथानुरूपं", U. VI. 26.

(c) तु is rarely added to अपि in this sense, when अपि is not an enclitic : "न केवलमृषीणामपि तु सचराचराणां भूतानामान्तराणि तत्वाचु पश्यति", U. II.

(d) The use of किन्तु in this sense is not idiomatic : "न केवलमानयनाय किन्त्वानमनाय", Pra. II.

399. तथापि (= yet) is used = *but yet, and yet* : "वाढमेवं तथापि प्रवृत्तान्युपलभ्य केषाञ्चिद् मन्दमतीनां", S.

"माता च पिता च भूत्वाहमेनं व्यवर्धयम्" I brought (her) up as the mother as well as the father, D. v.

"अधृष्यश्चाभिगम्यश्च" He was unassailable but at the same time accessible, R. i. 16.

"शुभञ्च विदधात्यशुभञ्च जन्तोः" Deals out both good and bad to animals, Ma. i. 24.

"ते च प्रापुरुदन्वन्तं बुबुधे चादिपूरुषः" Just as they reached the ocean, the First Person awoke, R. x. 6.

Obs.: (a) It is seldom repeated in the simple sense of *and*: "महामन्त्री यौगन्धरायणश्च सेनापती रुमण्वांश्च", K. s. 15. 4.

(b) Compare the use of Latin *et...... et*.

402. च is joined to अपि, किम्, परम्, (अपरम्), अन्यत् in the sense of *moreover* (vide Dictionary).

403. The Disjunctive Conjunction वा also never stands at the head of a sentence:

"शरीरं जीवो वा यदधिकमितो वा प्रियतरम्" Body or soul or whatever may be dearer than it, U. iv. 13.

"कथं रामः पञ्चवटीं विलोकयतु वा गच्छत्वसम्भाव्य वा" How can Ráma see Panchavati or go away without honouring it, U. ii. 28.

"शिशुर्वा शिष्या वा" Whether child or pulil, U. iv. 11.

Obs.: (a) अथवा and किंवा are sometimes used in *subordinate* clauses without any difference from वा: "आम्नायः पञ्चमोऽथवा । अथवा जङ्गमं तीर्थं धर्मो वा मूर्तिसञ्चरः ॥", Vi. I. 10.; "तत्पादाब्जनखं किंवा तत्तीर्थं प्रशंसितं मता", Vi. VI. 21.

"त्वं ब्रह्मण्य: किल परिणतश्चासि धर्मेण युक्त:", Vi. iii. 26.

"न जातु बाला लभते स्म निर्वृतिं", Ku. v. 55.

Obs.: (a) For इति, उत, and the other Particles mentioned in this rule, see above.

(b) -चत्, -चन, -चित्, etc. found joined to other words are not Particles.

412. Poets occasionally use तथा (= so), अथ (= then) as a sort of Copulative Conjunction = *also* (vide § 137):

"अनागतविधाता च प्रत्युत्पन्नमतिस्तथा", H. iv.

CHAP. XXII. ON THE ORDER OF WORDS.

413. In simple writing, the Subject takes the precedence of the Predicate (Verbal or Nominal) and the Object (if any) follows the Subject and precedes the Verb (or Verbal Derivative): "कपोता ऊचु:", "व्याघ्रो मानुषं खादति", "स राजा पण्डितसभां कारितवान्", H. i.

Obs.: (a) This rule is, however, constantly disregarded as the terminations of Inflected Words generally shew the relation of Subject, Object, and Verb: "समाययौ युधिष्ठिरं वनेचर:", Ki. I. 1.; "वन्दे पार्वतीपरमेश्वरौ", R. I. 1.; "आनयैनं", D. II.; "जयति जयत्यार्य:", U. It should, however, be strictly observed wherever any ambiguity arises: "विजयेतां रामलक्ष्मणौ कुम्भकर्णमेघनादौ" "भ्रान्त, कथमविशिष्टकर्तृकर्मभावमुभयत्र द्विवचनं प्रयुक्तमार्येण", An. VI.

(b) In Narrative, the Verb *to be* takes precedence if used in the sense of *there is, there was*: "अस्ति गोदावरीतीरे विशाल: शाल्मलीतरु:", H. I.

Obs. : They may, however, follow their Substantives (i) in poetry, (ii) for the sake of euphony, and (iii) for the sake of emphasis : "कथं नु सा मद्गिरमाविशामपि", N. I. 2. ; "द्विजो जगद्गीतगुणोऽग्रणीः सताम्", K.

419. Adjectives follow their Substantives (i) when used as a Predicate and (ii) when used as Adverbs : "मार्जारो हि मांसरुचिः", H. ; "स किल कृपालुस्तज्जनमार्द्रया गिराश्वास्य", D. ii. ; "तमेकदा काममञ्जरी नाम वारयुवतिरश्रुबिन्दुतारकितपयोधरा...", D.

Obs. : The Subject may be, however, placed *last* (i) in poetry and (ii) for making it emphatic : "धिया निबद्धेयमतिद्वयी कथा", K. ; "क्रीडाश्च दृष्टा च सभा च भैमी", N. III. 67. ; "अगृध्नुराददे सोऽर्थम्", R. I. 21.

420. Of the Conjunctions, some can never stand at the head of a sentence (§ 411). Of these, अपि, इव, एव, नाम are joined to the words which they emphasize or qualify. तु, हि, किल, खलु, चेत्, नु, are usually placed second in a sentence. च and वा are generally joined to the words they connect.

Obs. : They may, however, stand first (i) used as mere words or (ii) in commentaries : "हि यतः", S.

421. Other Conjunctions usually head a sentence : (§ 392 to 410).

Obs. : In poetry, the rule is not always observed.

422. Prepositions mostly follow the words they govern : (§ 228 to 267).

Obs. : सह may precede. Other prepositions are rarely found in poetry before their Substantives : "उपरि शिरसो वितत", Ki. XII. 11.

426. In interrogation, Interrogative Particles take the lead. If there is no interrogative particle, Interrogation is determined by the tone of the Voice.

427. Participial and Adverbial clauses are entered in the body of a sentence. For the use of the Locative Absolute and Relative clauses, vide their respective sections.

428. The following Specimens from Mallinatha will shew how Sanskrit Poetry is rendered into Sanskrit Prose :

"समुत्क्षिपन् यः पृथिवीभृतां वरं. वरप्रदानस्य चकार शूलिनः । वसन्तुषाराद्रिसुताससंभ्रमस्वयंग्रहश्लेषसुखेन निष्क्रयं ॥" = 'यः पृथिवीभृतां वरं समुत्क्षिपन् शूलिनः वरप्रदानस्य वसन्तुषाराद्रिस्वयंग्रहश्लेषसुखेन निष्क्रयं चकार', Si. I. 50. I would say 'वरप्रदानस्य शूलिनः". "समनह्य किमङ्ग भूपतिः यदि सन्धित्सुरसौ सहामुना" = "अङ्ग, असौ भूपतिरमुना सह सन्धित्सुर्यदि, किं समनह्य ?", Si. XVI. 34. I would say "अङ्ग, किं भूपतिः समनह्य, यद्यसावमुना सह सन्धित्सुः".

It will be seen that the deviations come under the exceptions noted.

429. Bháravi, however, often shews utter disregard of the rules of construction, as will appear from the following verse :

"गन्धमुद्धतरजः कणवाही. विक्षिपन् विकसतां कुमुदानाम् । आदुधाव परिलीनविहङ्गा. यामिनीमरुदपां वनराजीः" = "अपां कणवाही विकसतां कुमुदानाम् गन्धम् उद्धतरजो विक्षिपन् यामिनीमरुत् परिलीनविहङ्गा वनराजीरादुधाव', Ki. IX. 31.

CHAP. XXIII. SECT. I. FIGURATIVE LANGUAGE.

430. The following will illustrate the use of Figurative Language :

"नमोवाकं (= नम उक्ता) प्रशास्महे", U. i. [नमोवाके प्रस्थिते...", Rig. viii. 35. 23.].

"सोमपीथिन: (= सोमपायिन:) ब्रह्मवादिन: प्रतिवसन्ति" Ma. [सोमपीथं वसिष्ठा:", Rig. x. 15. 8.].

"तदत्रभवता निष्पन्नाशिषां काममरिष्टतातिमाशास्महे", Vi. ["न मृत्यवेऽथो अरिष्टतातये", Rig. x. 60. 8.]

*पृतनाषाड्द्विषो धूर्षु", B. ix. 67 ["पृतनाषाण् न यज्ञ:", Rig. ix. 88. 7.]

433. Analogous to the use of Vedic forms, are the use of words quite absolete in Classical Sanskrit or in the senses in which they are used :

"अजातशत्रु: पृतनां गोपीथाय (= for guarding) मधुद्विष:", B. p. i. 10. 32.

"गविष्ठो (=heavenly) गां गतस्तदा",† B. p. i. 10. 36.

"स्वान् ययीन् (= passages) चावधत्त", Vi. vi. 16.

434. Pánini and his commentators, on the other hand, are not always correct in restricting words and uses to the Veds, e. g., ओजस्विन् (v. 2. 122) is the common classic form (Ki. xi. 38.) ; परिपन्थिन् (v. 2. 89.) is not obsolete in Classical Sanskrit, the use of दिव् (ii. 3. 62.) with the Accusative is not at all restricted to the Bráhmanas. But these must be learnt by study.

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* Reading in Samkshipta Sára.
† I understand this passage as qualifying Krishna and not the sun, as stated by Sridhara.

"भस्मन्हुतं कुहकराद्धमिवोप्तमूष्याम्", B. p. i. 15. 21.

"अष्टागवामष्टशतानि", Mah. viii 67. 6.

"अग्रत: पुरुषान्नोकासिचर्मवतां भवेत्", Mah. xii. 100. 43.

(vi) in the use of Numerals : (§ 280-3 note).

(vii) in the use of the Dative for the Genitive (§ 185).

(viii) in the use of Gender.

436. In the Bhágavata Purána, the greatest (but apparently affected) deviations are found :

"धान्वन्तरं द्वादशमं त्रयोदशममेव च । अपाययन् सुरानन्यान् मोहिन्या मोहयन् स्त्रिया ॥", B. p. i. 3. 17.

"वर्तमानो वयस्याद्ये तत एतदकारषं", B. p. i. 6. 5.

"पितृभ्यां प्रस्थिते साध्वी", B. p. iii. 23. 1.

"न दुह्यन्ति च मातर:", B. p. i. 14. 19. [It should have been दुह्यते, iii. 1. 89.].

437. Instances are also found in which a verb is wanting (Kav. vii. 9.) :

"अपि स्वित्पर्यभुंक्थास्त्वं संभोज्यान् वृद्धबालकान्" [परित्यज्येति शेष:], B. p. i. 14. 43.

"भ्राता राज्ञा विकल्पित: । नानाशङ्कास्पदं रूपं" [आलक्ष्येति शेष:], B. p i. 15. 1.

Obs. : Such construction is occasionally found in Classical Writers : "स्वीरबच जगत्पतिर्दशमुखो दैव: कथं मृष्यते", Vi. II. 9.

nasal. (v) उत्- (= uplifted) : "उत्पक्ष्मराजीनि विलोचनानि". (vi) rarely with अप- (= devoid of), अधि- (= great, many), नि- (= not), प्र- (= gone, passed), अस्ति (= existing, having) : "अपगुण:", Si. xv. 32. ; "अधिदीधिति:", Si. I. 24. ; प्रपर्ण or प्रपलाश (of trees) ; अस्तिक्षीरा गौ: ; निवात: (without wind).

4. The following forms of colloquial Predicative Compounds are given by Native Grammarians as Determinative Compounds under II. 1. 72 : अश्नीतपिबता (= "eat, drink" i. e. eating and drinking) ; खादतमोदता (= eating and enjoying) ; आहरनिवपा (= gathering and sowing) ; उद्धरोत्सृजा (= drawing and giving) ; अहमहमिका (= crying "I, I") ; जहिजोड: ; जहिस्तम्ब: ; "एहीडम्, एहियवमं वर्तते" ; etc.

5. Adverbial and Connective Numeral Compounds are regarded as Predicative Compounds by Native Grammarians (II. 2. 25) : उपदशा: (= about ten) ; अधिकविंशा: (= more than twenty) ; अदूरत्रिंशा: (= not far from thirty) ; आसन्नचत्वारिंशा: (= nearly forty) ; द्वित्रा: (= two or three) ; त्रिचतुरा: (= three or four) ; पञ्चषा: (= five or six) ; षट्सप्ता: (= six or seven) ; द्विदशा: (= twice ten) ; etc.

Note (i) that such Compounds are used only in the plural (or in Nominal Compounds) in the three genders, (ii) that विंशति becomes विंश (VI. 4. 142.), (iii) that त्रि and चतुर् become त्र and चतुर, (iv) Numerals ending in a consonant reject it and ending in a vowel change it into अ (V. 4. 73.), and (v) that बहु remains the same "उपबहव:", S. k.

6. In forming Compounds with Adjectives, the special feminine terminations are rejected, but not if they are used *as Substantives denoting females* or as special Names. Pánini gives different rules (VI. 3. 35 to 45), but his rules are observed only within the limits given here : "दृढभक्ति:" (not दृढाभक्ति), R. XIII. 19. But "शान्तिदूतीसहाया" Pádánka. 1. ; "पाचिकाभार्य:", S. k. ; etc.

The rule applies to Determinative Compounds : "नित्ययुवति:", "अपरशिखण्डिनी", Si. VIII. 10-1. ; "मूर्च्छाप्राणप्रियतमसखीसङ्गता" (note प्रियतमा becomes प्रियतम because it is an adjective but सखी remains the same because it signifies a female friend), Pádanká. 2. ; "सुन्दरीजन:" (सुन्दर would mean *men*), Ki. VIII. 4. ; "विलासिनीबाहुलता", Ki. VIII. 5. ; "प्रियाक्रिया", N. XII. 1. ; "वासितासख.", R. XIX. 11. ; "छागीदुग्ध" Bha. (also छागदुग्ध, छाग being applied to the goat class and not to male goats only : compare *goat's milk*).

According to the Bháshya, विग्र: and विख्य: are the proper form for विनस:.

16. सुप्रात (from प्रातर्), सुश्व (from श्वस्), सुदिव (from दिवा), शारिकुक्ष (from कुक्षि), चतुरश्र* (from अश्रि : R. VI. 10) are to be noted (v. 4. 120). So दक्षिणेर्मा (from ईर्म = wound) as applied to animals (v. 4. 126), B. IV. 44.

17. The rule about हलि (v. 4. 121) is unnecessary, there being two words हलि and हल : अहलि: or अहल:.

18. प्रजा and मेधा become प्रजास् and मेधास् after अ-, दुर्-, and सु- (v. 4. 122) : "सुप्रजा:"†, R. VIII. 32. ; "दुर्मेधस:", Si. II. 26. Vopadeva adds मेधा becomes मेधास् also after मन्द and अल्प : "मन्दमेधा:".

19. धर्म becomes धर्मन् (v. 4. 124) : "सुधर्मा", Mah. ; विधर्माण:.

According to Pánini, the rule holds good only in Compounds of two words. This is not quite correct : सन्दिग्धसाध्यधर्मा ; परमस्वधर्मा, S. k.

20. The following are given as irregular Compounds from जम्भ (= food, tooth) (v. 4. 125) : सुजम्भा ; हरितजम्भा ; तृणजम्भा ; सोमजम्भा.

21. Some words take इ (v. 4. 128) : द्विदण्डि (= with two sticks) ; उभाहस्ति (= with both hands) ; उभयादन्ति (= with both tusks) ; etc.

22. जानु becomes ज्ञु after प्र- and सं- (v. 4. 129) and optionally after ऊर्ध्व- (130) : प्रज्ञु:, संज्ञु:, ऊर्ध्वज्ञु: or ऊर्ध्वजानु:.

23. धनुस् becomes धन्वन् (v. 4. 132) : शार्ङ्गधन्वा, B. p. But there is a word धन्वन् noted, e. g., in Dhananjaya Kosha and it is not necessary to derive such Compounds from धनुस्. On the other hand, Compounds like शतधनुस् is occasionally met with.

24. जाया becomes जानि (v. 4. 134) : युवजानि: (= having a young wife) ; "हृतजानि:", Vi. IV. 5.

25. गन्ध becomes गन्धि (i) after उत्-, सु-, पूति-, सुरभि- (v. 4. 135), (ii) in the sense of *only smelling* (अल्पाख्यायाम्, 136), and (iii) in comparing (137) : उद्गन्धि: ; सुगन्धि: ; पूतिगन्धि: ; सुरभिगन्धि: ; घृतगन्धि भोजनम् ; पद्मगन्धि: (= smelling like lotus).

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* But there is a word अश्र which regularly forms these Compounds

† In the Calcutta edition, Mallinátha is made to quote this rule in such a way as to give a distinctly wrong meaning.

(i) Objective Compounds or those formed by joining an oblique case to the Nominative

(ii) Adverbial Compounds i. e. Compounds formed by joining Adverbs to Adverbs or Adjectives

(iii) Nominal Compounds i. e. Compounds formed by joining Adjectives to their Substantives (कर्मधारय),

(iv.) Appositive Compounds i. e. Compounds formed by Substantives in Apposition

(v) Definitive Compounds i. e. Compounds formed by joining a Substantive (for comparison) to an Adjective

(vi) Numerical Compounds i. e. Compounds formed by joining Numerals to Substantives.

Objective Compounds may be formed with all the cases but the Nominative.

33. Accusative Compounds (द्वितीयातत्पुरुष) may be formed says Pánini with (i) श्रित, अतीत, पतित, गत, अत्यस्त, प्राप्त, आपन्न (II. 1. 24.), (ii) by joining स्वयं (25) or खट्वा in abuse (26) or सामि (27) or words meaning time (28) to Participles in त (25), and (iii) by joining to Substantive the Accusative of Time. The restriction about खट्वा appears to be unwarranted. If it is correct to say e. g. खट्वारूढ in abuse, it will be equally correct to use it in its literal sense. Rules 25. 27. are unnecessary and incomplete : स्वयं मृत: = स्वयंमृत: (= naturally dead), H. ; स्वयं क्रान्त: = स्वयंक्रान्त: (= done by oneself), K. ; सामि मग्न: = सामिमग्न: (= half sunk. But also "सामिमज्जति रवौ" K. IX. 6., etc.). Rule 28 is either involved in Rule 29 or incorrect, as e. g., Neuter Participles cannot govern an Accusative. Rule 24 is both incorrect and incomplete : पतित cannot govern an Accusative, अत्यस्त is probably never used in such compounds (Vámána gives तरङ्गात्यस्त, तुहिनात्यस्त, which I have not met), and there are several other words with which such Compounds can be formed (e. g. मथुरागामिन् = leading to Mathurá, U. ; इन्द्रदिदृक्षु: = intending to see Indra ; इध्मव्रश्चन:* = wood-cutting, Vi. Rule 29 is correct : मुहूर्तसुखं (= pleasure for a moment). It should, however, be borne that *Objective Compounds cannot be indiscriminately formed.*

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*Given under Genitive Compounds by native Grammarians.

all are properly Locative Compounds. With ordinals, such compounds cannot be formed : छात्राणां दशमः not छात्रदशमः].

38. Locative Compounds (II. 1. 40-7) : मासदेयऋणम् ; पूर्वाह्णकृतम् ; पुरुषोत्तमः (= best of men) ; तीर्थकाकः (= a crow in holy places) ; आतपशुष्कः (= dried in the sun) ; स्थालीपक्वः (= cooked in a pan) ; शास्त्रप्रवीणः (= versed in the Shastras) ; अक्षशौण्डः (= skilled in dice) ; गुरुभक्तिः (= respect for seniors) ; "कान्तारमण्डूकः" (= a frog in the wood), Vi. v. [It shews that the list given by Vámana under II. 1. 43 is not exhaustive and compounds like नगरवायस, पिण्डीशूर, उदरक्रिमि may be generally formed] ; etc.

39. In many of these Objective Compounds, the first member retains its case-ending * : अवश्यम्भाविन् ; जनुषान्धः ; पुंसानुजः ; मनसागुप्ता (a name : VI. 3. 4.) ; मनसाज्ञायिन्† ; आत्मनेपदम्, भाषा ; परस्मैपदम्, भाषा ; दिवोदासः, शुनःशेफः (proper names) ; आमुष्यायणः, आमुष्यपुत्रिका, आमुष्यकुलिका ; [Pánini and his commentators give other words as दास्याःपुत्रः, पितुःष्वसा, वाचोयुक्तिः, वाचस्पति, but it is not required to regard these as Compounds, VI. 3. 20-4] ; पात्रेसमितः ; गेहेशूरः ; मातरिपुरुषः ; गोष्ठेप्रगल्भः ; कर्णेटिट्टिभः ; कर्णेचुरचुरा ; कण्ठेकालः ; उरसिलोमन् ; शरदिजः ; दिविजः ; प्रावृषिज ‡ ; स्तम्बेरमः ¶ ; कर्णेजपः ; पूर्वाह्णेतने,-तरे, and -तमे ; ग्रामेवासिन् ; बिलेशयः ; खेशयः ; युधिष्ठिरः, गविष्ठिरः, त्वचिसारः, अरण्येतिलकः, etc. (proper and special names). [Pánini's VI. 3. 11. 'मध्येगुरुः' and 13 'हस्तेबन्धः' are unnecessary as the regular forms are more common and 16 'वर्षेजः, शरेजः, सरेजः, वरेजः', are extremely rare].

40. Adverbial Compounds : दूरविकसत् ; ईषद्रक्तः ; असमर्थः ; अनधिकः ; "अवश्यभव्यः" (= what must take place), N. I. 20. ; "अकृष्टपच्यः" (= ripening without being cultivated), Ki. I. 17. ; "निसर्गदुर्बोध." (= naturally incomprehensible), Ki. I. 6. ; "असम्बाधश्रितः", Ki. III. 53. ; "पर्यायचणडष्टनष्ट-"

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* I omit Pánini's VI. 3. 2 as it is not quite correct. Forms like कृच्छ्रलब्धः being often met with.

† I omit अञ्जसा, सहसा as they occur only in those forms. The rule about ओजस् and तपस् is not correct.

‡ Pánini adds कालेज, which is doubtful.

¶ This and the following five words may be also used in the regular forms.

युवतिः (= a young she-elephant) ; गोगृष्टिः (= a cow that has had one calf) ; "खड्गधेनुका" (= a milch female rhinoceros), K. ; "गजवशा" (= a barren she-elephant), D. ; गोवेहत् (= a cow miscarrying) ; गोबष्कयणी (= a cow with a suckling calf).

To the above, Pánini adds प्रवक्तृ, श्रोत्रिय, अध्यापक, धूर्त (= cunning) in Appositive Compounds, but the rule is not quite correct.

I leave out स्तोक and कतिपय, as the reverse is the truth and if they are found last, they should be regarded as forming Genitive Compounds like other Numerals.

(v) Substantives conveying admiration (II. 1. 76, 62, and 56) : मुखकमलं (= lily-face) ; भुजलता (= branch-like arm) ; अश्वनागः or -कुञ्जरः (= an excellent horse) ; गोमतल्लिका or -मचर्चिका (= an excellent cow) ; पुरुषव्याघ्रः (= man-tiger) ; राजर्षभः (= great king) ; "मुनिवृषाः", Vi. I. 7. ; "दाशरथिचन्द्रमाः", Vi. I. 27.

44. Definitive Compounds : "हिमशुभ्रः" (= snow-white), Si. I. 6. ; "नभस्तलश्यामः" (= sky-blue), R. XIX. 6. ; "तप्तकार्तस्वरभास्वरः" (= glowing like heated gold), Si. I. 20.

45. Some Compounds are regarded as Compounds with the middle term understood : शाकपार्थिवः (= a king for i. e. fond of vegetables) ; देवब्राह्मणः (= a Brahman of i. e. attached to gods) ; कुतपसौश्रुतः* (= a physician in blankets) ; अजातौल्वलिः (= dealing in goats) ; यष्टिमौद्गल्यः (= with a stick).

46. अन्तरम् (= different) and मात्र (= mere, only) are always affixed to the Substantive they qualify : "राजान्तरं" (= another king), R. VI. 26. ; "तीरान्तराणि" (= other banks), Ki. VIII. 56. ; "तावन्मात्रं" (= only that much), Ku.

47. Ending a Determinative Compound, राजन् rejects its final न् (V. 4. 91.) : भोजराजः ; अधिराजः (f. ज्ञी †).

48. सखि becomes सख (V. 4. 91.) : प्रियसखः ; "कृष्णसखः‡", B. p.

49. गो becomes गव (V. 4. 92.) : "स्त्रीगवी" (= a female cow), Hemádri.

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* I omit the rule "मयूरव्यंसकादयश्च", II. 1. 72. Those which are Determinative Compounds present no difficulty. Those which are not are treated in other parts.

† अधिराज्ञी (reigning empress).

‡ As a Determinative Compound, it will be कृष्णसखिः or -सखा, according to the Bháshya.

25.) : द्वैसेनम् or -ना, यवसुरम् or -रा, कुड्यच्छायम् or -या, गोशालम् or -ला, श्वनिशम् or -शा.

63. The rules 60 to 62 do not apply to Nominal Compounds including Negative Compounds with अ (II. 4. 19.). Hence परमसेना, अच्छाया, महाशाला, etc.

64. अपथ is Neuter (II. 4 30.), but अपन्थाः is masculine (V. 4. 72.). So विपथम्, सुपथम्, etc.

Remember these rules are for Determinative Compounds. Hence अपथः (था, थं).

65. महत् becomes महा in Nominal Compounds and before जातीय (VI. 3. 46.) : महाशूद्रः ; महाजातीयः. The same rule holds good in Nominal Compounds used predicatively : "महाभुजः", R. I. 13. "महद्गुण" of B. p. I. 16. 1 is explained 'महान्तो गुणाः यस्मिन्'. In other Compounds, महत् remains the same : महत्सेवा.

66. अष्टाकपालः (= a sacrifice) or अष्टागवः (वी, वं) as applied to carts should be noted. These are Predicative Compounds given under Determinative Compounds in the Bháshya.

67. कन्या becomes कन्थ when used in connection with the people of Usinara (a part of Candahar ?) (II. 4. 20.) : सौशमिककन्थम्.

68. उपज्ञा and उपक्रम are used in the Neuter if it is intended to convey their beginning (II. 4. 21.) : पाणिन्युपज्ञमाकालापकं व्याकरणम् ; नन्दोपक्रमाणि मानानि (= measures date from Nanda); आढ्योपक्रमं प्रासादः.

69. Numeral Compounds (not Numerical Predicative Compounds) are used in the Neuter Singular* (II. 4. 1. and 17.) : त्रिलोकं (= three worlds) ; चतुष्पथं (= juncture of four roads) ; पञ्चगवं (= five cows) ; द्विरात्रम् (= two nights) ; त्रिनावम् (= three boats) ; "सहस्रसमं" (= for thousand years), B. p. 4. Note गो, रात्रि, and नौ become respectively गव, रात्र, नाव in such Compounds (V. 4. 92., 87., 99.).

70. Such Compounds ending in अ (IV. 1. 21.) or आ (Kátyáyana) may be used in Feminine Singular, ending in ई : त्रिसूत्रं or त्रिसूत्री (= three Sutras), S. k. I. 4. 64 ; शतमखं or शतमखी (= hundred sacrifices), N. v. 21. ; त्रिलोकं or त्रिलोकी (= three worlds), R. VII. 33. ; दशशतं or दशशती (= thousand), N. ; पञ्चखट्वं or पञ्चखट्वी (= five cots), S. k. ; पञ्च-

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* In *some* names, a Nominal Compound is formed, e. g. : सप्तर्षयः ; पञ्चवर्गः.

pents and mungeese) ; अश्वमहिषम् (= horses and buffaloes) ; काको-लूकम् (= crows and owls).

(iv) of Sudra castes *not thrown out* (II. 4. 10.) : तक्षायस्कारम् (= carpenters and blacksmiths) ; रजकतन्तुवायम् (= washermen and tailors). Note exception. Hence चण्डालमृतपाः, not -पं (= Chandálas and executioners).

(v) the following (II. 4. 11.) : गवाश्वम् ; गवाविकम् ; गवैडकम् ; अजाविकम् ; अजैडकम् ; कुब्जवामनम् ; कुब्जकैरातकम् ; पुत्रपौत्रम् ; श्वचण्डालम् ; स्त्रीकुमारम् ; दासीमाणवकम् ; शाटीपिच्छकम् ; उष्ट्रखरम् ; उष्ट्रशशम् ; मूत्रशकृत् ; मूत्रपुरीषम् ; यकृन्मेदः ; मांसशोणितम् ; दर्भशरम् ; दर्भपूतिकम् ; अर्जुनशिरीषम् ; तृणोलपम् ; दासीदासम् ; कुटीकुटम् ; भागवतीभागवतम्.

(vi) of countries or of rivers *of different genders* (II. 4. 7.) : कुरुकुरुक्षेत्रम् (the Kuru land and Kurukshetra) ; गङ्गाशोणम् (the Ganges and the Son) ; उद्ध्येरावति (the Uddhya and the Irávati). This rule does not apply to villages or towns or to countries and rivers of the same gender and even where it applies, its use is extremely limited.

(vii) of the different schools (चरण) of Veds in re-use (अनुवाद) in connection with the लुङ् of the Verbs स्था and इ (II. 4. 3. and note) : "उदगात् कठकालापम्" ; "प्रत्यष्ठात् कठकौथुमम्".

(viii) of Sacrifices mentioned in the Yajur Veda, not of neuter gender (II. 4. 4.) : अर्काश्वमेधम् ; साह्नातिरात्रम्. Note exception. Hence इषुवज्रौ, राजसूयवाजपेयौ, etc.

(ix) of literary titles related to each other (?) (अध्ययनतोऽविप्रकृष्टाख्यानाम्, II. 4. 5.) : पदकक्रमकम् ; क्रमकवार्त्तिकम्. This and the preceding three rules are of very rare application.

(x) *optionally* of beasts, birds, trees, grasses, cereals, eatables (II. 4. 12.) : गोऽश्वम् or गोऽश्वौ ; शशमहिषम् or शशमहिषाः ; तित्तिरिकपिञ्जलम् or तित्तिरिकपिञ्जलाः ; प्लक्षन्यग्रोधम् or प्लक्षन्यग्रोधाः ; कुशकाशम् or कुशकाशाः ; व्रीहियवम् or व्रीहियवाः ; दधिघृतम् or दधिघृते. So अश्ववडवं or अश्ववडवौ, पूर्वापरम् or पूर्वापरे, अधरोत्तरम् or अधरोत्तरे. [Note अश्ववडवौ is masculine, II. 4. 27. It may be used in the plural, but I think Dikshita is wrong in giving a form अश्ववडव.].

It is added by Kátyayana that of *fruits, forces, trees, deer, birds, little animals, cereals,* and *grasses, plurals* can alone form Collective Compounds. Hence बदरामलकम् can never be used for बदरामलके, व्रीहियवं for व्रीहियवौ, etc.

शाकृल्लिषम् (from लिष्) ; छत्रोपानहम् (form उपानह्). Note Collective Compounds. Hence ग्रीष्मवर्षाशरदः.

82. In Copulative Compounds, words ending in ऋ change it into आ before words ending in ऋ, provived they be of the same *gotra* or of similar knowledge (vi. 3. 25) : होतापोतारौ ; मातापितरौ (also occasionally मातरपितरौ, vi. 3. 32). So पितापुत्रौ (some add दुहितात्मजौ). In Compounds of more than two words, the rule is optional : होतृपोतृनेष्टोद्गातारः or होतापोतानेष्टोद्गातारः, S. k. Before other words, the rule does not hold good : "पितृमातृसुहृद्भ्रातृदंपतीनां च कल्कनं", B. p. i. 13. 4.

83. In some Compounds, the last vowel of the first element is lengthened : अग्नीवरुणौ ; "अग्नीषोमौ", Mah. ; "सूर्याचन्द्रमसौ", Mah. ; "इन्द्राविष्णू", Mah. vii. 81. 25. ; "इष्टापूर्तम्", Vi. iii. 1. ; "मैत्रावरुणि.", Vi. i. 25. (from मित्रावरुणौ = sun and Varuna). [According to Pánini vi. 3. 26. any Compound of (two) gods changes the final of the first into आ. But it has numerous exceptions in Classical Sanskrit. In vi. 3. 31., he sanctions उषासासूर्यम् from उषस् and सूर्य].

84. The following are irregular : दम्पती or जम्पती (= *conjuci*) ; द्यावापृथिव्यौ or दिवस्पृथिव्यौ, द्यावाक्षमे, द्यावाभूमी (= heaven and earth) ; स्त्रीपुंसौ (= man and woman) ; धेन्वनडुहौ ; ऋक्सामे ; ऋग्यजुषम् ; वाङ्मनसे ; अक्षिभ्रुवम् ; दारगवम् ; ऊर्वष्ठीवम् (= knee and thigh) ; पदष्ठीवम् ; नक्तन्दिवम् ; रात्रिन्दिवम् ; अहर्दिवम् (= day by day) (v. 4. 77). So अहोरात्रम् [अहोरात्रः is sanctioned by Pánini for a whole day including night, but Astronomers use अहोरात्रम् even in this sense]. It should be remembered that these Compounds should always be declined in the forms given : e. g., वाङ्मनसयोः never वाङ्मनसोः. So अवाङ्मनसगोचरं (not -मनोगोचरं) ; but वाङ्मनःकर्मभिः (not वाङ्मनसकर्मभिः) because it is a different Compound.

85. The following are regarded by Native Grammarians as कर्मधारय : स्नातानुलिप्तः (=bathed and annointed) ; "पीतच्छर्दितः" (= drunk and vomited), Vi. i. 35. ; कृताकृतः (= done and not done i. e. half done) ; "दग्धादग्धः" (= half-burnt), D. vi. ; "लब्धालब्धाः", Ma. v. 13. ; नीललोहितः (= red and blue) ; दक्षिणपूर्वा (= north-east) ; उच्चावचः (= high and low), "उच्चावचाः प्रशंसावाचः", D. vi. ; "निचप्रचः" (= found out and collected), Vámana.

ly doubtful, notwithstanding Pánini's II. 4. 83, which does not override special rules.

(k) प्रति (= every : rarely = towards, against) : "प्रतिक्षणम्" (= every moment), K. ; "प्रतिमासम्" (= every month), N. ; "प्रतिगवाक्षमुखं", (= to the window), Si. IX. 2. ; "प्रतिपदसंयमितांशुकाश्लताक्षी", Si. VII. 36. प्रत्युरसम् from उरस् under Pánini V. 4. 82.

(l) मध्ये (= in the middle of : very rare) : "मध्येसमुद्र" (= in the middle of the ocean), Si. III. 33. ; "मध्येनीति", N. XX. 142.

(m) बहिस् (= outside of : rare) : "बहिर्वनम्", S. k. ; "बहिर्ग्रामम्", Kásiká ; "बहिर्विकारं", Si. I. 33.

(n) यथा (= as, according to) : "यथायथं" (= in proper order), Ki. VIII. 2. ; यथास्वं (= individually), Ki. XIV. 43. ; "यथोत्तरेच्छा हि गुणेषु कामिनः", Ki. VIII. 4.

(o) यावत् (= as much as) : "यावच्छक्तितः" (= as much as lies in one's power), K. ; "यावत्संसारमण्डलं", Si. XIV. 87.

Vámana also *notes* with इति and तत् "इतिपाणिनि", "तत्पाणिनि", but such Compounds *I have not met.*

To the above are added सु (= well), स (= with), निर् (= without), दुर् (= not well, not easily), अति (= beyond, over). But properly speaking, they form Predicative Compounds, the N. Sing. etc. of which is used adverbially (§ 270. B.) : अतिमानुषम् from अतिमानुषः (षी, षं) (= superhuman) ; दुर्यवनम् from दुर्यवनः (ना, नं) (= when the Yavanas are not well) ; निर्मक्षिकम् from निर्मक्षिकः (का, कं) (= without a fly) ; सशोकम् from सशोकः (का, कं) (= with grief) ; सुमद्रम् from सुमद्रः (द्रा, द्रं) (= where the Madras are not well).

It should, however, be remembered that सह and not स is prefixed to words expressing time to form Indeclinable Compounds (Pánini VI. 3. 81.) : "सहपूर्वाह्णम्", S. k. But the utility of this rule is very questionable as such Compounds are extremely rare.

87. Note that गिरि may optionally become गिर (Pánini V. 4. 112.). So नदी, पौर्णमासी, आग्रहायणी, and words ending in a hard or soft consonant may *optionally* end in अ (V. 4. 111.) : "उपनदम्, उपपौर्णमासम्", उपाग्रहायणम्, उपसमिधम्, etc.", S. k.

अनुरहसम् and अवरहसम् from रहस् come under V. 4. 81. and अन्वतम under V. 4. 83. Under Pánini V. 4. 107. शरद् and a certain other words take अ in this Compound. The commentators give the follow-

92. According to Pánini II. 1. 9-10, such Compounds can be formded with -प्रति (= mere मात्रार्थे or = little, according to Vámana), शाकप्रति, सूपप्रति and in gambling, by adding परि to अक्ष, शलाका, and numerals: "अक्षपरि, शलाकापरि, एकपरि, द्विपरि, त्रिपरि, परमेण चतुष्परि". But such Compounds are quite obsolete in Classical Sanskrit. Vámana *seems to* restrict the last to the game पञ्चिका and explains अक्षपरि = "अक्षेणेदं न तथा वृत्तं यथा पूर्वं जये".

93. Pánini's II. 1. 19. to 21. (द्विमुनिव्याकरणम्, एकविंशतिभारद्वाजं, पञ्चनदम्, etc.) are omitted, as they do not treat of strictly Indeclinable Compounds.

94. Under Pánini II. 1. 17., Vámana notes the following words as Indeclinable Compounds: तिष्ठद्गु; वहद्गु; आयतीगवम्; खलेयवम्; खलियवम्; लूनयवम्; लूयमानयवम्; पूतयवम्; पूयमानयवम्; संहृतयवम्; संह्रियमाणयवम्; संहृतबुसम्; संह्रियमाणबुसम्; समभूमि; समपदाति; सुषमम्; विषमम्; निष्षमम्; दुष्षमम्; अपरसमम्; आयतीसमम्; प्राह्णम्; प्ररथम्; प्रदक्षिणम्; अपरदक्षिणम्; संप्रति; असंप्रति; पापसमम्; पुण्यसमम्. But a few of these are primitive words and the rest Adjectives used adevrbially in the neuter.

SECT. V. GENERAL REMARKS.

95. सरजसः (सा, सं) comes from रजस् (V. 4. 77.). Dikshita says it refers only to the Indeclinable Compound but forgets that the Adverb सरजसम् is derived from the Adjective सरजसः (सा, सं). Ki. X. 20 has "सरजसतामवनेरपां निपातः".

आयुस् becomes आयुष after पुरुष: "पुरुषायुषजीविन्यः", R. I. 63.

निःश्रेयस (subs.) is from श्रेयस्: "निःश्रेयसकरीः क्रियाः", Ri. XI. 19.

जातोक्ष, महोक्ष, वृद्धोक्ष are from उक्षन्: "वृद्धोक्षमधिष्ठितं", Ku. V. 70.

The same rule says गोष्ठश्व is always used for गोष्ठाश्व.

96. वर्चस् takes अ after ब्रह्मन्, राजन्, हस्तिन्, and पल्य = praiseworthy (V. 4. 78. and emendation): "हितुस्तद्ब्रह्मवर्चसम्", R. I. 63.; हस्तिवर्चसम्. etc.

97. तमस् becomes तमस in the following Nominal Compounds (V. 4. 79.): अवतमसम्; "सान्द्रतमसन्तमसम्", Si. IX. 22.; द्रुमान्धतमसे", Vi. VII. 12.

कदश्वः (= a bad horse); कद्रथः; अकद्वदः (= not a bad speaker), Śi. xiv. 1.; कत्तृणं. कत्त्रयः from त्रि is added in the Bháshya.

कु becomes का before पथ and अक्ष (104.): कापथः (= bad road); काक्षः (= bad dice *or* bad-eyed). Also in the sense of slight (105.): काजलम्; काम्लम् (= slightly acid). Note, this change occurs even before vowels.

Note the following: कुपुरुषः or कापुरुषः; कवोष्ण, कोष्ण, or कदुष्ण (106-7.).

109. सु- in the sense of same is used in the following Compounds (VI. 3. 84-9): सज्योतिस् (= of the same lustre); सजनपद (= of the same country); सरात्रि; सनाभि; सनामन्; सगोत्र; सरूप; सस्थान; सवर्ण; सवयस्; सवचन; सबन्धु; सगर्भ (= of the same womb); सतीर्थ (having the same preceptor); सब्रह्मचारिन् (= fellow-student); सपक्षः; सयूथ्यः; सनुत्यः; सदृश्; सदृश; सदृक्ष; सोदर (also सहोदर); सोदर्य (also समानोदर्य).

110. इष्टका, इषीका, माला shorten their final vowels before चित, तूल, भारिन् respectively (VI. 3. 65): इष्टकचित; इषीकतूलम्; उत्पलमालभारी.

111. अन्य becomes अन्यत् before आशीः, आशा, आस्था, आस्थित, उत्सुक, राग, ऊति, कारक, -ईय, but not if in the Genitive or Instrumental Case except as regards कारक (VI. 3. 99.): अन्यदाशीः (but अन्याशीः in the sence of अन्यस्य or अन्येन आशीः); अन्यदुत्सुक; अन्यदीय; अन्यत्कारक even in the sense of अन्यस्य कारक.

With अर्थ, it forms both अन्यदर्थः and अन्यार्थः (VI. 3. 100.).

112. उदक becomes उद in names (VI. 3. 57.): उदमेघः; "अक्षोद", K.; "श्वेतोदम्", Mat.

Also before वास, वाहन, पेषं, -धि (58.): उदवासः, उदवाहनः, उदपेषं, उदधिः.

It optionally becomes उद before vessels for water beginning with a single consonant (59.) and before मन्थ. ओदन, सक्तु, बिन्दु, वज्र, भार, हार, वीवध, गाह (60.): उदकुम्भः or उदककुम्भः, उदमन्थः or उदकमन्थः, उदगाहः or उदकगाहः, etc. In other Compounds, उदक remains unchanged: उदकस्थाली.

113. हृदय becomes हृद before लेख (adj.), लास, -य (adj.), -अ (VI. 3. 50.) and optionally before शोक, रोग, and -य (subs.) (51.): हृल्लेख (= heart-touching: but as *subs.* हृदयलेख); हृल्लासः; हृद्य; हार्दम्; हृच्छोकः —or हृदयशोकः; हृद्रोगः or हृदयरोगः; सौहार्दम् or सौहृदयम्.

There is, however, a word हृद् and it is unnecessary to derive these

117. Some insert मुम् : सत्यङ्कारः ; कुक्षिम्भरिः, तिमिङ्गिलः, रात्रिंचरः or रात्रिचरः, रात्रिमटः or रात्राटः, etc. (VI. 3. 70-1.).

118. Some roots lengthen the vowels before them in क्विप् Compounds. Pánini notes नह्, वृत्, वृष्, व्यध्, रुच्, सह्, तन् (VI. 3. 116): उपानत्, नीवृत्, प्रावृट्, मर्माविध्, नीरुक्, ऋतीषट्, परीतत्. He might have वीरुत्.

119. In some Compounds with कर्ण, the final of the first member is lengthened (VI. 3. 115): द्विगुणाकर्णः.

120. Some words shorten their final vowel optionally : भ्रूकुंस or भ्रुकुंसः, भ्रूकुटिः or भ्रुकुटिः, etc. In Some names, the vowel is always shortened (VI. 3. 63.): कालिदासः, चण्डिदासः.

121. The following are to be noted (VI. 3. 109): पृषोदरम् from पृषत्, बलाहकः for वारिवाहकः, दक्षिणतारम् or -तीरम्, उत्तरतारम् or -तीरम्, etc.; *वृषी (=*seat of ascetics from व्रतत्) ; दूणाशः (from दुर् and नाश) ; दूडभः (from दुर् and दम्भ्) ; दूढ्यः (from दुर् and ध्या) ; दूडाशः (from दुर् and दाश् to hurt) ; मांस्पाकः or मांसपाकः ; etc.

122. Words ending in न् reject न् before other words in Compounds (VIII. 2. 2.) ; राजाश्वः ; ब्रह्महत्या ; कामिजनः. अहन् becomes अहर् (VIII. 2. 68): अहर्दिवम्.

123. Words ending in च classes or श, ष, ह take the form of the Nominative : वागीशः ; ऋक्सामे ; स्रग्धरः ; दिक्पतिः ; "अवनिभ्रृद्राजन्यवंशदहन", B. P. I. 8. 43. अनडुह् becomes अनडुत् (VIII. 2. 72): अनडुद्गणः.

124. Words ending in the affix वस् or root स्रंस् or ध्वंस् change स् (or न्स्) into त् (VIII. 2. 72.): विद्वज्जनः ; पर्णध्वत्समयः.

Words ending in इस्, उस् remain unchanged before क, ख, प, फ (VIII. 3. 45): सर्पिष्कुण्डिका ; भ्रातुष्पुत्रः.

Words ending in अस् remain unchanged before derivatives of कृ *to do* and कम् *to desire* and before कंस, कुम्भ, पात्र, कुशा, कर्णी (VIII. 3. 43.): अयस्कारः ; अयस्कंसः ; अयस्पात्रम् ; अयस्कर्णी. So अधस् and शिरस् before पद (47): अधस्पदम् ; शिरस्पदम्.

The last three rules are restricted to words forming the first member of a Compound : महासर्पिःकुण्डिका ; बृहदयःकुम्भः ; परमशिरःपदम्. But the restriction is hardly observed.

Affixes ending in इस्, उस् remain unchanged before क, ख, प, फ (VIII. 3. 41.): दुष्कृतिः ; निष्प्रत्यूहः (हा, हे).

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* This and the following Compounds are rare. Compounds by Irregular Sandhi given in ordinary grammars not given here.

3. जि with वि- and परा- : "विजिग्ये तं राजा", Vi. IV. 19. ; "खं पराजयमानोऽसौ", B. VIII. 9.

4. दा with आ- (unless it means *to open* when it may be conjugated in both Padas like दा, अनास्यविहरणे of I. 3. 20. simply removing the restriction and not making it exclusively Parasmaipadi) : "आदास्यमानः प्रमदामिषं तत्", R. VII. 31. ; "आददानः करेण", Ku. VII. 1. ; "न व्याददात्याननमव मृत्युः", Ki. XVI. 16. ; "व्याददते पिपीलिकाः पतङ्गस्य मुखं", Vámana ; "व्याददन्ते विहगपतिमुखं स्वकीयं".

5. क्री with परि, वि, or अव : "परिक्रीणानमुत्थितम्", B. VIII. 8. ; "यः पुनस्तानि विक्रीणीतेऽवक्रयं (क्रीणीते) वा", Mi. on II. 243.

6. क्रीड् with अनु-, आ-, परि-, सम्- : "परिक्रीडस्व सानुषु । साध्वनुक्रीडमानानि पश्य द्वन्द्वानि पक्षिणाम्", B. VII. 10. ; "संक्रीडन्ते मणिभिरमरप्रार्थिता यत्र कन्याः", Me. II. 6. Vopadeva adds अव : अवक्रीडते.

संक्रीड् in the sense of *rattling* is Parasmaipadi : "संक्रीडन्ति शकटानि", Vámana.

7. आगम् in the causal in the sense of *bringing on*, *passing on* : "यावदागमयतेऽथ नरेन्द्रान्", N. V. 1. ; "आगमयते कालं", Vopadeva.

सं+गम् = *to meet, pair, fit* : "संजग्माते तावपायानपेक्षौ", Si. XVIII. 1. ; "प्रकृतव्याप्त्यर्थश्च तुशब्दो न सङ्गच्छेत", S. I. 3. 8. If used actively, which is extremely rare, it will be Parasmaipadi : "खग संगच्छति यद्दिनाधिप", N. II. 58. If another preposition intervenes, it will not be A. : "रत्नं समागच्छतु काञ्चनेन", R. VI. 79.

8. सं+श्रु : "हिताच्च यः संशृणुते स किंप्रभुः", Ki. I. 5. ; "रक्षांसीति पुरापि संशृणुमहे", An. VI. 24. Dikshita finds fault with the last example, as the verb is used transitively, but it is always transitive with the object expressed or understood.

9. सं+विद् = *to know well, to recognize* : "असंविदानस्य ममेश संविदो", Ki. XVIII. 42. ; "पितरावपि यावन्तौ न प्रतिसंविदाते", D. III.

10. प्रच्छ् with आ- or सम्- : "आपृच्छस्व प्रियसखममुं" Me. I. 12.

11. स्था with प्र-, अव-, सम्-, and rarely with वि- (I. 3. 22.) : "हरिर्हरिप्रस्थमथ प्रतस्थे", Si. III. 1. ; "न शासनेऽवास्थित यो गुरूणां", B. III. 14. ; "न तत् संस्थास्यते कार्यं", B. VIII. 11. ; "अवापरे पश्यतिष्ठन्ते", S. 4. ; "यथाग्नेज्वलतः सर्वा दिशो विस्फुलिङ्गा विप्रतिष्ठेरन्", S. 10. ; "आत्मकल्पेन व्यवतिष्ठते", P. d. 5.

12. स्था with उत्- and उप- in *figurative* senses : "उत्तिष्ठेत वधाय नः परिभवप्रौढेन चेन्मन्युना", Vi. IV. 6. ; "उत्तिष्ठमानस्तु परः", Si. II. 10. ; "स्तुत्यं स्तुतिभिरर्थ्याभिरुपतस्थे सरस्वती", R. IV. 6. ; "वनदेवतेयमर्घेण मामुपतिष्ठते", U. II.

22. क्रम् with वि- in the sense of *playing with the feet* : "साधु विक्रमते वाजी" S. k. ; "जले विक्रममाणायाः", B. VIII. 24.

23. क्रम with आ- in the sense of *rising, ascending* (only of *heavenly bodies*) : "यावत् प्रतापनिधिराक्रमते न भानुः", R. V. 75. ; "दिवमाक्रममाणेव केतुतारा भयप्रदा", B. VIII. 23.

Note sense. Hence "पौरस्त्यानेवमाक्रामन्", R. IV. 34.

24. क्रम् not preceded by a preposition is both A. and P. : "क्रममाणैर्निशाचरैः", B. VIII. 25. ; "क्रामतोऽस्य", Si. XIV. 77.

25. क्रम् in the sense of *attempting* (generally preceded by उप-), in the sense of *shewing valour, strength* (generally preceded by परा-), and in the sense of *rising, increasing* : "अध्ययनायोपक्रमते", S. k. ; "पराक्रमन्ते न शूराः किराते", Ki. XVI. 18. ; "इत्थं क्षा खे पराक्रम", B. VIII. 22. ; "सतां श्रीः क्रमते", Vopadeva ; "न चक्रमस्याक्रमताधिकन्धरं", Si. I. 54.

क्रम् with other prepositions is P. So with उप- and परा- in other senses : उपक्रामति = to approach ; पराक्रमति = to go about.

26. Causals of Active Verbs used reflexively : "कच्चिद्दर्शयसे नित्यं मनुष्यान् समलङ्कृत.", (= do you always shew yourself), Mah. II. 5. 86. ; "करेणुरारोहयते निषादिनम्" (= the elephant himself puts on the rider), Si. XII. 5.

27. Causals of वञ्च् and गृध् in the sense of deceiving : "अवञ्चयत मायाश्च, सोऽगर्धयत राक्षसान्", B. VIII. 43. Note sense. Hence "श्वानं गर्धयति" (= makes greedy), "अहिं वञ्चयति" (= shuns), Vámana.

28. Causals of भी and स्मि *if the subject be the instrument of the emotion* : "अभीषयन्त ये शक्रं", "अविस्मापयमानस्तान्", B. VIII. 42. This rule is, however, not observed : "विस्मापयन् तं निजगाद सिंहः", R. II. 3. To bring it in harmony with the rule, Mallinátha changes प to य and explains मनुष्यवाच् to be the instrument of wonder !!

29. Causal of ली in the sense of *deceiving, injuring, receiving honors* : "कस्त्वामुल्लापयते", "श्येनो वर्तिकामुल्लापयते", "जटाभिरालापयते पूजामधिगच्छतीत्यर्थः", Vámana. Durgádása explains the last example : "जटिलकैर्वा पुष्पजटाभिर्वा पूजयति" !!

30. Causal of कृ after मिथ्या in the sense of repetition : "मिथ्या कारयते चारैर्घोषणां राक्षसाधिपः", B. VIII. 44. The rule is too mechanical to be observed.

31. Desideratives of ज्ञा (not preceded by अनु-), श्रु (not preceded by प्रति- or आ-), दृश् and स्मृ : "जिज्ञासमानानुचरस्य भावं", R. II. 26. ; "शुश्रूषस्व

Note exception. Hence "भुनक्ति स्वाराज्यं", An. III. 40. It should, however, be added that strictly speaking भुज् never conveys *governing*, but only the various forms of enjoyment.

37. कृ with उप- in the sense of *attending, arising* : "सहामात्यानुपकुरुते", Vámana. ; "सा लक्ष्मीरुपकुरुते यया परेषां", Ki. VII. 28. But "किं ते भूयः प्रियमुपकरोमि", Ra. IV.

Also उपस्कृ = *to polish, dress*, etc. : "उपास्कृषातां राजेन्द्री", B. VIII. 119.

38. प्र+कृ = *to violate, recite, begin, employ* : "कुलभार्यां प्रकुर्वाणं", B. VIII. 18. ; "प्रकुर्वते... परस्परालापमिवामला दिशः", K. IV. 30. ; "उदीरयितुं प्रचक्रे", N. XIII. 15. ; "अन्यानपि प्रकुर्वीतामात्यान्", M. VII. 60.

39. कृ with वि-, when *intransative* or used with reference to *sounds* : "विकुर्वे नगरे तस्य", B. VIII. 21. ; "ध्वांक्षो विकुरुते स्वरान्", Vámana.

40. अधि+कृ = *to hear, to overcome, take possession of* : "अधिचक्रे न यं हरि.", B. VIII. 19. ; "दैत्यानधिकुरुते कृष्णः", Vopadeva. ; "भवादृशाश्चेदधिकुर्वते रतिं", Ki. I. 43. But "मनुष्यानधिकरोति शास्त्रं", S. I. 3. 26.

41. कृ with अप-, अना-, उत्-, उदा-, निरा- in the sense of *wronging, injuring, doing away with* : "योऽपचक्रे वनात्सीतां". B. VIII. 20. ; "श्येनो वर्तिकामुदाकुरुते", Vámana.

42. नी with वि- in the sense of removing, restraining *of passions* : "ये रिपून् विनयन्ते न शरीरजन्मन.", Ki. II. 41. ; "विनयन्ते स्म मधुभिर्विजयश्रमम्", R. IV. 65. The language of Pánini's I. 3. 37. is wider, but as such the rule is not observed : "विगणय्य नयन्ति पौरुषं", Ki. II. 35.

In the sense of *instructing, teaching*, it is also P. : "विनिन्युरेनं गुरवो गुरुप्रियं", R. III. 29.

In the sense of *giving up, paying, employing* it is said to be A. : "विनिन्ये वा प्रियान् प्राणान्", B. VIII. 21. ; "मद्राः करं विनयन्ते", Vámana. ; "शतं विनयते", S. k.

43. नी with उप- with reference to the investiture with the sacrificial thread : "गर्भाष्टमेषु ब्राह्मणमुपनयीत", U. s.

In the sense of *maintaining, keeping*, उपनी is said to be A. : "कर्मकारानुपनयते", Vámana.

44. नी with उत्-, उदा- : "उदानेष्येऽयवा यशः", B. VIII. 21. ; "दण्डमुन्नयते", Vopadeva.

45. नी intransitive in the sense of *leading up to* : "नयते चार्वी लोकायते", Vámana. Vopadeva understands Pánini's rule literally and adds "विष्णुं नयते" (= पूजयति), but this use is very doubtful.

62. वद् with विप्र- is also A. with reference to differences of opinion : "विप्रवदन्ति or विप्रवदन्ते वैद्याः", S. k.

63. गॄ (of 6th class) with अव- : "तथावगिरमाणैश्च पिशाचैर्मांसशोणितम्", B. VIII. 30.

64. गॄ (of 6th class) with सम्- in the sense of *affirming* : "स्वामिनो गुणान् संगिरन्ते", B. VIII. 31. But "संगिरन्ति ग्रासम्", Vámana.

65. चर् with सम्- used intransitively : "क्वचित्पथा संचरते चराणां", R. ; "श्रीहतः समचरिष्ट रसोऽव", Si. X. 7. Note restriction. Hence "उभौ लोकौ संचरसि इमं चामुं च देवल", Vámana.

66. चर् with उत्- in the sense of *transgressing* : "गुरुवचनमुच्चरति". In the sense of *rising*, it is P. : "बाष्पमुच्चरति", Vámana.

67. नम् with परि- in the sense of *changing, turning into* : "यथा हि लोके क्षीरं जलं वा स्वयमेव दधिहिमभावेन परिणमते", S. II. 1. 24. In other senses, it is P. : "तानि राशि ब्रह्मर्षिभ्यः परिणमन्ति", Vi. I.

68. इ with अधि- in the sense of *studying* : "संहितामधीयानः पूती-भवति", V. s. In the causal, it is P. : "वेदान्नानध्यजीगपत्", An. In other senses, it is P. : "मामिनाध्येति नृपतिः", Ki. XI. 74.

69. मन्त्र् (10th class) with आ-, in the sense of *addressing, bidding farewell* : "आमन्त्रयस्व सहचरं", Sa. ; "आमन्त्रयेत तान् प्रह्वान्", R. XIX. 7.

70. According to Pánini I. 3. 72., Verbs which are both P. and A. should be used in the A. when the act is for the subject* : "पचते" (= cooks for himself , "कुरुते" (= does for himself), Vámana. But this and the following three rules are not observed : "नोचै वदति न कुरुते न वदति सुजनः करोत्येव", M. n. on Me. II. 53.

71. So with Causa's (I. 3. 74) : "कटं कारयते" (= gets the mat made for himself), Vámana ; "स्वार्थं कारयमाणाभिः", B. VIII. 48.

72. So वद् with अप- : "धनकामो न्यायमपवदते न्यायापवादेन धनमर्जयिष्यामीति मन्यते", Vámana. But "स्वं पुत्रमपवदति or -ते", in the same sense. When the act is not for the subject (कर्त्रभिप्रायः क्रियाफलं), it is simply P.

73. So यम् with [illegible], उत्-, or सम्- when not used with reference to works (अग्रन्थे)) : "नियमायच्छमानाभिः", "नित्यमुद्यच्छमानाभिः", B. VIII.

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* When words expressing this are used, they may be used both in P. and A. (I. 3. 77.). This applies to the three rules.

84. मृ is P. except in लट्, लोट्, लङ्, लुङ्, लिट् (I. 3. 61.) : म्रियते, अमृत, मृषीष्ट, etc. But ममार, मरिष्यति, मारयति, मुमूर्षति, etc.

85. द्युत्, श्वित्, मिद्, स्विद्, ञिद्, रुच्, घुट्, रु(लु)ट्, लुठ्, शुभ्, क्षुभ्, नभ्, तुभ्, स्रंस्, ध्वंस्, भ्रंस्(श्), स्रंभ्, may be P. in लुङ् (I. 3. 91.) : अद्युतत् or अद्योतिष्ट ; अश्वितत् or अश्वेतिष्ट ; अमिदत् or अमेदिष्ट ; अक्ष्विदत् or अक्ष्वेदिष्ट ; अञ्विदत् or अञ्वेदिष्ट ; अरुचत् or अरोचिष्ट, "व्यरुचन् कुमुदाकराः", B. VIII. 66. ; अलुठत् or अलोठिष्ट, "रंहसा शाखिनोऽलुठन्", B. XV. 25. ; अक्षुभत् or अक्षोभिष्ट, "प्राक्षुभन् कुलपर्वताः", B. XV. 25. ; अस्रसत् or अस्रंसिष्ट, "नास्रसत् करिणां ग्रैवं", R. IV. 48. ; अस्रभत् or अस्रंभिष्ट.

86. वृत्, वृध्, शृध्, स्यन्द् may be P. in लुङ्, लृट्, लृङ्, and सन् (I. 3. 92.) : अवृतत् or अवर्तिष्ट, वर्त्स्यति or वर्तिष्यते, अवर्त्स्यत् or अवर्तिष्यत, विवृत्सति or विवर्तिषते, "उत्पाताः प्रावृतंस्तस्य", B. XV. 26., "शीतान्तिके विवृत्सन्तं तस्य क्षितिं", "निरवर्त्स्य न्नचेदार्ता", B. VIII. 67-9. So with other three : "अस्यदन्नि- प्रवङ्गसं", "स्यन्दे: सनय:", B. VIII. 66. ; "स्यंस्यति वह्निरिन्दी:", B. XII. 77.

87. कृप् may be P. also in लुट् (I. 3. 93.) : अकृपत् or अकल्पिष्ट- अकॢप्त, कल्प्तासि or कल्पितासि-कल्प्तासि, कल्प्स्यति or कल्पिष्यते-कल्प्स्यते, अकल्प्स्यत् or अकल्पिष्यत-अकल्प्स्यत, चिकॢप्सति or चिकल्पिषते-चिकॢप्सते, "अकल्प्साद्- युतिः सर्वा", B. VIII. 69, "प्रकल्प्स्यति च तस्यार्थः", B. XVI. 11.

88. शौ (4th class शीयते) is defective, being found only in लट्, लोट्, लङ्, विधिलिङ् (I. 3. 60), the other forms being supplied by शद् : शशाद, शिशत्सति, etc.

CONCLUDING REMARKS.

89. Verbs which are only A. or only P. will be used in A. or P. with the exceptions and restrictions above specified.

90. Verbs which are both P. and A., should be used in the P. except when the act is *for the subject*, when it should be used in the A. But when words indicating this are used, both P. and A. may be used (I. 3. 72 and 77). This rule is not observed in Practice.

Some of these are, however, in some places always A. or alway P. They have been illustrated above.

91. Of the Nominal Verbs, some are A., some are P., som are both P. and A. (I. 3. 90) : तपस्यति, यशस्यते, लोहितायति,-ते. Fo these, other Grammars should be consulted.

CORRECTIONS.

4. 20. काण्ड (काण्डो). 6. 7. masculine (maculine). 8. 11. न्य ग्रना: (न्यग्रना:) ; 18. प्रथिपत्य (प्रतिपत्य). 16. 29. उत्क्रुक (उल्मुक). 21. 19. धर्म (धम). 26. 9. तटी: (तटी). 32. 22. पश्चैता (पश्चेता). 37. 10. dele वर. 42. 4. Words (according). 46. 5. ईमस (-स्). 54. 5. reject, take (rejects, takes). 76. 24. By (But). 84. 24. जीवितं (जवितं). 87. 5. रचणं (रचण) ; 11. करिष्यमाण (-ण). 88. 25. सा after च ; 27. यज्ञ (यज्ञ). 94. 15. Gom (Gam), m. pl. (n. pl.). 95. 26. प्राग्ज्योतिषम् (प्राग्योषमुति). 98. 24. असुं (असूं). 99. 14. name (same). 103. 27. uct (ot). 104. 12. probably (properly). 105. 12. edifice (edifice). 111. 26. assert (arsert). 115. 4 aeger (aegers). 119. 8. send (rend). 120. 26. भूभुजे (भूभवे). 121. 8. occasion (acc-) ; 17. owes (ows). 130. 21. instrument (instrumental). 147. 13. पणिष्ट (पणिष्ठ). 151. 17. affairs *after* all. 154. 2. pleasures (females) ; 19. गौरि (रिं). 159. 2. below (bellow). 163. 15. वादीय (वा दीय). 168. 28. pre (pro). 173. 14. R (N). 175. 14. three or four (four or five). 176. 18. later (latter) ; 28. ते (त). 183. 6. इदम् (ईदम्). 186. 4. occasion (ac-). 187. 27. * (†) ; 28. † (*). 192. 27. कोचि (कोदि). 195. 3. क्रतिना (क्रनिना). 197. 24. presses (ses). 198. 23. perative (para). 211. 13. अगच्छश्च (श्च). 213. 3. sion (tion). 214. 14. be (were) ; 17. तत् (तत). 216. 2. strip (ship) ; 12. of (or). 227. 3. as *before* in. 235. 14. began (gun). 236. 6. सख्य (सख्य). 239. 7. दृढता (वह). 242. 5. नञ् (स्). 250. 21. निर्भर (मर). 259. 10. is (are). 11. ob (ab). 261. 2. सुं (सूं). 262. 31. Mal (Mah). 267. 34. in mind *before* that. 282. 19. Add "वाट: पथश्च मार्गश्च", T. s. 11. 19. 284. 4. from (form). 286. 25. च (य). 290. 29. ve (va).